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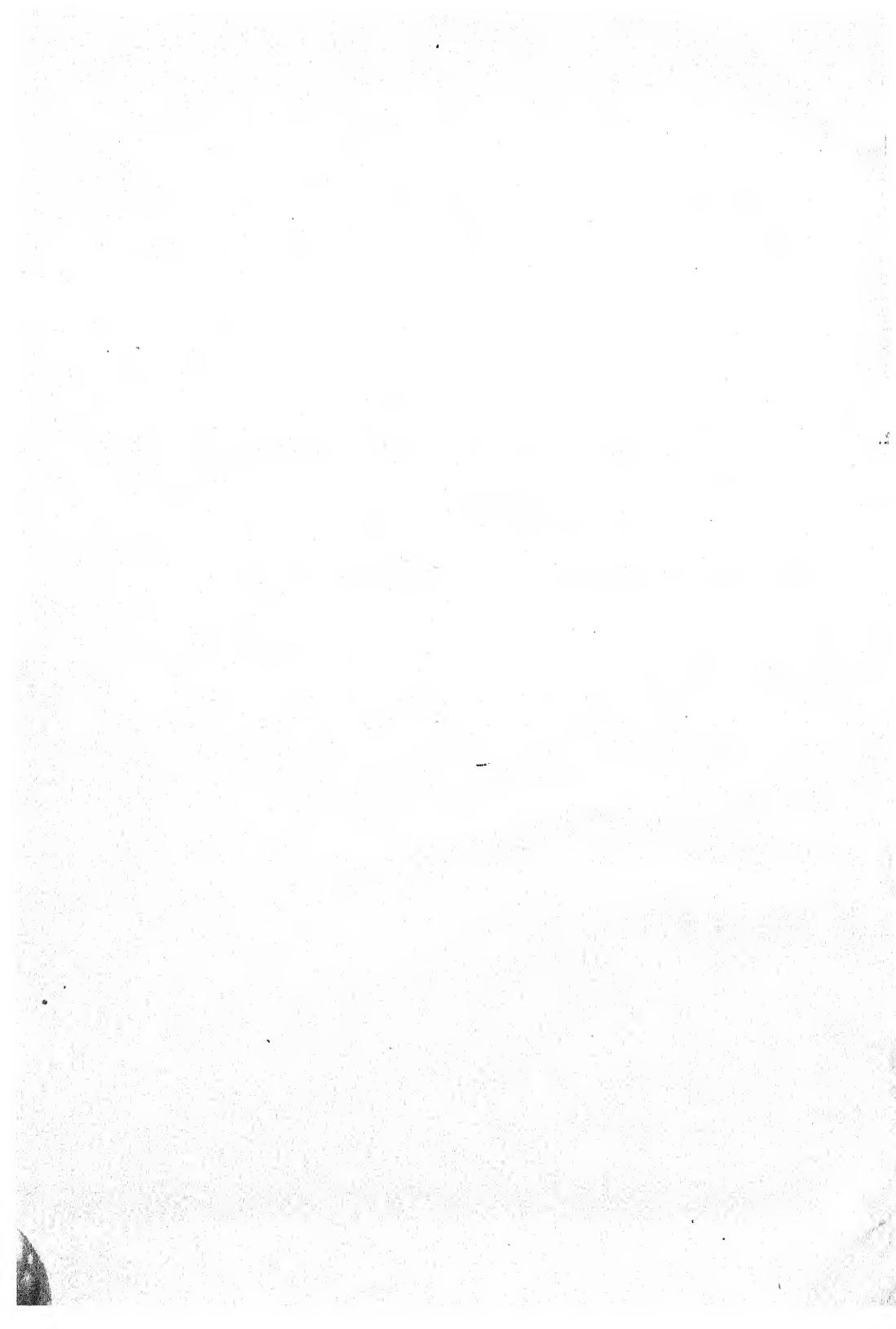
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INDRA-CULT *VERSUS* KRSNA-CULT

By O. C. GANGOLY

A systematic historical survey of the multitudinous Indian Cults, Beliefs, and forms of Worship, parallel to Furnivall's the Cults of the Greek States, has been a long-felt necessity to recover the many lost pages of Indian Culture. During the course of ages, numerous Cults—Primitive, Pre-Aryan, and Non-Aryan,—have come into existence—and after a period of flourish—have been discarded or replaced by a new cult, or assimilated and amalgamated into a more robust form of Belief and System of Worship. Following the principles of biology—a weaker cult has very often been “eaten” up by a stronger form of belief and has richly contributed to the growth and development of the latter. The history of Indian Culture—is strewn with illustrations of this phenomenon of which we propose to study a typical example, in this paper.

Sylvian Lévi, in his famous paper in *Journal Asiatique*, demonstrated that before the Worship of the Image of the Buddha was established—there was a wide-spread Worship of the animistic godlings—the Yaksas, strewn over the whole of Northern India. And as it was a firmly established popular form of belief it could not be uprooted or exterminated,—it was therefore accepted and

tolerated by the Buddhists and subordinated to and amalgamated with the Cult of the Buddha. We find, therefore, in the early Buddhist monuments at Bharhut, Sanchi, and Amaravati, an array of Yakṣas—no longer worshipped as independent gods—but placed and posed as subordinate deities, now deposed from their ancient pedestals, and functioning as humble Dvārapālas or Guardians of Buddhist Shrines, themselves converted to the Worship of the Buddha, as illustrated in their typical poses—with joint palms—rendering their homage to the new god, as we find them standing in their stately and mysterious gestures decorating the upright pillars of Bharhut and Sanchi. The Jātakas and other Buddhist Legends—are full of references to the conversion of many malignant types of Yakṣas in consequence of the teaching of the Tathāgata. Here the cult of the Yakṣas was not replaced by the Cult of the Buddha but was assimilated with it. Far from discouraging the populace in their ancient habit of worship of the Yakṣas, the Buddha—generously encouraged them in the continuance of the Cult of the Yakṣas.

The queer and uncouth Images—current in the Cults of the primitive Śabaras, were accepted and assimilated to Vaiṣṇava forms of beliefs—and were given places of honour inside the temple of Jagannāth at Puri. Some primitive Snake-goddess now survives in the Image of the Manasā-Devī and receives the respectable homage of various sects of Hindus. By identical processes of assimilation and amalgamation hundreds of non-aryan gods and godlings—have been tolerated as primitive village deities (*grāma-devatās*) and, in many cases, honoured by assigning a place in the heirarchy of the formidable Indian Pantheon, which has grown and grown—by assimilating hundreds of ancient pre-Aryan Gods. An old Dravidian War-god, still recognized as Āyyanār has been amalgamated and

identified with the Orthodox Hindu Pauranic God—Skandha, Subramanya, or Kārtikeya—the illustrious son of Śiva and Pārvatī. Before Āyyanār was placed on the platform of the Hindu pantheon, the god had for his consort—a non-Aryan goddess—now transformed under the Aryan name of Vallīra-mayī; so that while the Northern Skanda has only one wife—Deva-senā,—in the Southern pantheon—he has two (1) Deva-senā and (2) Vallīra-mayī. The Javanese—an ancient Malayo-Polynesian race, having a primitive culture of its own, used to worship a Forest spirit—which has now been amalgamated with the cult of the Kīrti-Mukha—a typical Śaivaite demon, the strange history of which is recorded in the *Skandapurāṇa*. In fact, the form of the Glory-Face, is a pan-Asiatic form, widely known and used in Chinese culture under the title—T'ao-'Tie, many thousand years before its adoption into the family of the Hindu pantheon.

Enough illustrations have been cited in support of our contention that numerous earlier cults having independant life of their own have given place to, or been assimilated with, later cults, merging their independence with newer cults, coming into existence—with superior strength and vitality. A systematic survey of the history of these cults, by revealing the processes of their transformation—is likely to be of intense interest—to the students of Indian culture—and of the continent of that Grand Synthesis—now labelled as Hinduism.

The above remarks will help to explain the subject of this paper—the cult worship of Indra and its substitution by a new cult dedicated to Vāsudeva-Kṛṣṇa.

Indra, the greatest God of the Rg-veda, is the subject of at least 250 hymns, and it is well known that apart from the homage he received from the Vedic worshippers, he became the centre of a special cult, which continued in a popular form right up to historical periods.

An Indra Festival (Indra-Yātrā) in which an Indra-Dhvaja, a Pole bearing an image of Indra was exhibited—is clearly suggested in a passage in the *Rg-Veda*¹: *Brahmanas trā Šatakruta udvaiśam iva yemire*—“Worshippers held thee aloft as if it were on a Pole.” This plainly suggests that a festival of Indra, connected with his worship—had developed from the time of *Rg-Veda*. In connection with this cult, a pageant or mystery-play—appears to have been observed—in which ‘Indra slaying the Demon Vṛtra’ appears to have been represented. In connection with this pantomime—either some forms of Images of Indra or his effigy—were available for sale or on loan. This seems to be suggested by the well known passage.² *Ka imam daśabhir mamendram kriṇāti dhenubhīḥ, yadā Vṛtrāṇi jaṅghant athainam me punar dadhāti*’ (who will buy this Indra of mine with ten kines, and after the Vṛtras have been slain, the same should be returned to me).

The ceremony of carrying an Indra-dhvaja—in connection with a Festival of Indra—was a very well known observance—which passed into well-recognised traditions—which are referred to in several passages in the works of Kālidāsa : (1) “*Puruḥita dhrajasyera nananduh Sa-prajāḥ prajāḥ*,” (2) “*Indra-dhvaja irotthitah*.”

That the Indra Cult had penetrated into the south—the homeland of Dravidian Culture is proved by numerous references in early Tamil Literature (*Nedu-nalvadai*, I, 101). The yearly Indra-Pūjā, as current in the South, is referred to in various texts and inscriptions. In celebrating the yearly Festival in honour of Indra, the Chola King Killi Valvan is reported to have announced with the beat of drums his directions: “Arrange Ye! in front of your houses lamps borne by Statues.” This shows that Ir-

¹ I 10 1 XIX 1 :

² *Rg-Veda*, IV, 24, 10.

dra-Pūjā was a popular festival, celebrated with much pomp and pageantry. Numerous passages in the *Śilappādhikaram*, the great Tamil Epic also bear out the custom for celebrating the cult of Indra. That the Indra-Pūjā was a well established popular cult, surviving in all parts of Northern India—right upto the 1st or second century A.D.—is proved by many references in the *Mahābhārata* and *Rāmāyaṇa*. In fact, it came in conflict—with the new cult of Vāsudeva-Kṛṣṇa—which a tribe of Āhīras, said to have been a non-Aryan race,—began to develop, for the first time,—in Vṛndāvana—a village near Mathura. Before Vāsudeva-Kṛṣṇa was accepted as an incarnation of Viṣṇu—the God was a tribal God—worshipped only by the Āhīras—a pastoral and cowherd tribe.

The Āhīras appear to have been originally a nomadic people. According to Sir R. G. Bhandarkar, “These Āhīras occupied the tract of country from Madhuvana near Mathura to Anupa and Anarta, the regions about Dvārakā (*Harivamśa* 5161—5163). The Āhīras are mentioned in the *Mahābhārata*³ as having attacked Arjuna who was carrying the women of Vṛṣnis from Dwārakā to Kurukṣetra, after the extinction of the male members of the Vṛṣni race. They are described as robbers and Mlecchas and lived near Pañcanada, which is probably the Punjab. The *Viṣṇu-Purāṇa* locates them near the Aparāntas (Konkan) and Saurāṣṭras, and Varāha-mihira assigns them nearly the same position. Though they are mentioned as a Southern people⁴ and as living in the South West⁵, the Ābhīras must have migrated in large hordes into the country. They were at first mere nomads and afterwards settled in the country from about the eastern confines of the Punjab to the vicinity of Mathura and in

³ (*Mauśalaparvan*, Ch. 7). •

⁴ (*Br. S.* 14. 12).

⁵ (*Br. S.* 14. 18).

the south up to Saurāṣṭra or Kathiāvad, and they must have occupied the whole of Rajputana and a tract to the north-east of it. After they were settled they took to various occupations, one of which was of course the old one, namely the tending of cows⁶. Any how they began to develop and preach the cult of Kṛṣṇa about the beginning of the Christian Era. Apparently, this new cult was a non-Vedic and non-Aryan cult—for Kṛṣṇa finds no mention whatsoever in the Vedas, though there is a reference to a God called Viṣṇu—of a status much lower than that of Indra. It is believed that the identification of the Viṣṇu-cult with that of Kṛṣṇa-Vāsudeva—is a later development. The Cult of Kṛṣṇa—is not even fully established in the *Mahābhārata*. Thus, in the *Anugītā* portion of the *Aśvamedha-parvan*⁷, the sage Utaṅka is represented as pronouncing a curse on Kṛṣṇa, as if he was an ordinary individual, and desists only when his universal form (*Virāṭa Svarūpam*) is revealed to him. In the *Sabhā-parvan*⁸, Śiśupāla delights in flagrant effrontery in traducing Kṛṣṇa and his so-called valorous deeds. Similarly, in many passages Kṛṣṇa's divinity is denied; and Sañjaya and Bhīṣma make strenuous efforts to establish his divinity.

According to R. G. Bhandarkar: "Between the period of the *Bhagavad Gītā* and that of the *Anugītā* the identity of Vāsudeva Kṛṣṇa with Viṣṇu had become an established fact." In the *Mahābhārata* in the genuine portions (before they were inter-polated and dished up in the Southern recension)—the līlās of Kṛṣṇa in Gokula are not enumerated. He does not figure very much as a tenderer of cows. In fact his name Govinda—is interpreted

⁶ (*Vaishnavism, Saivism, and Minor Religious Systems*, 1913, p. 37),

⁷ (ch. 53-55).

⁸ (ch. 41).

not as a 'tender of cows'—but differently. In the *Sabhā-parva*, Vāsudeva says: "I am called Govinda by the gods, because formerly I found the earth which was lost and lodged in a den." In fact, Govinda is used in the *Rg-Veda* as an epithet of Indra in the sense of 'the finder of the cows. As Bhandarkar points out 'This epithet, as another, Kesi-niśudana, which is also applicable to Indra, must have been transferred to Vāsudeva-Kṛṣṇa, when he came to be looked upon as the Chief God,'—that is to say, after the old cult of Indra was superceded by the new cult of Kṛṣṇa.

Evidences have not always survived of the processes by which new cults have displaced and obliterated older cults. Fortunately, we have some curious records of the substitution of the cult of Indra by that of Kṛṣṇa.

This record is in the form of very picturesque and dramatic details given in anecdotes in several purāṇas of which the earliest—is the *Harivamśa*, datable about the beginning of the Christian Era.

In the Viṣṇu-parvan of the *Harivamśa*⁹ believed to be a supplement to the *Mahābhārata*, Kṛṣṇa challenges the utility of observing the old Festival in honour of Indra, still practised by the shepherd-tribes of Vṛndāvan. An old tribesman explains to Kṛṣṇa, why Indra, as the giver of rains, is worshipped by the cowherd tribes. The logic was simple. The rains make the grass grow, and the crops to flourish to feed men and animals¹⁰. Since the rains help the growth of the grass—the food of the cattle—therefore the Giver of Rain (Indra) is celebrated in a Festival by the herdsmen as well as by others:

(*Yasmāt prāvidiyam Kṛṣṇa Śakrasya bhuvi bhāvinī
Tasmāt prāvṛṣi rājānah sarve Śakram mudā yutāḥ*

⁹ (ch. 15 to 18 m).

¹⁰ (ch. 15 verses 8 to 12).

Mahaiḥ sureśamarccanti vayamanye ca mānavāḥ,¹¹

Kṛṣṇa pleads for a worship of the Hills and the Woods—which are the grazing grounds for the cattle. “We should worship that gives us benefits and bounties”.¹²

Kṛṣṇa therefore initiates—a new form of worship—*giri-yajña*, a sacrifice in honour of the Wooded Hill Govardhana (*Śivāya gāvah pūjyan-tam giri-yajñah pravarttyatām*), silencing all oppositions by force (*Kārayaiṣyāmi Giri-yajñam valādapi na samsayah*). The new sacrifice and festival to honour the King of the Hills—are then celebrated under the direction of Kṛṣṇa—with plenty of gifts and rituals, terminating in a picturesque circumambulation of the Hill described with many piquant details.¹³

Indra was enraged at this insult offered to his own Festival, and called upon his retainers (the Sāmvartaka gaṇas) to punish the cowherds of Vṛndāvan misled by Dāmodara (Kṛṣṇa)—by an assault of Rain and Storm as punishment for dishonouring the Festival of Indra. And he declared that he was himself coming down on his mount Airāvata and create furious shower of rain, storm and thunder.¹⁴

¹¹ (verse 19, ch. XV).

¹² (*Śaiva pūjyārccaniyā ca śaiva tasyopa-kariṇi*,—verse 4, ch. XVI).

¹³ (ch. XVI).

(¹⁴) *Mahe pratihate Śakrah sakrodhastridaśeśvarah*

Sāmvarttakam nāma gaṇam toyā-dānamathāvrabit || 1

Bho Valāhaka-mātangāḥ śrūyatām mama bhāṣitam

Yadi vo mat-priyam kāryyam rāja-bhakti-puraṣkritam || 2

Ete Vṛndāvana-gatā Dāmodara-parāyāṇah

Nanda-gopādayo gopā vid-viṣanti mamotsavam || 3

Ajivo yaḥ parasteṣāṁ gopatrāmca yataḥ smiritām

Tā gāvah sapta-rātrena pīḍyantām varṣa-mārutiḥ || 4

Airāvata gatascāham swayamevānvudāruṇam

Srakṣyāmi vṛṣṭim rātānca vajrāśani-sama-prabhām || 5

—*Harivānśa*, Chapter XVIII.

Having thought out his plan, Kṛṣṇa displayed his mighty energy—and facing the Hill—uprooted the same, overshadowed by the clouds, and held it aloft by his right hand, and when raised—it provided a cover, very like a house-top, and looked like a house. The effect of the upheaval with the rubbles and pebbles flying about, and the trees uprooted, dropping in all directions, and the startled inactivity of the birds perching on the trees—is described in several verses, with many realistic details.¹⁵

The visual transformation of the hill, when it was held aloft—by the pillar of His arm—is set forth with lot of poetical imagery. As the profuse sheets of rain descended on the Hill from the clouds, it looked like the city of Tripura, petrified by the Assault of Rudra, and the Hill spread out like an Umbrella, coloured by the blue clouds, and the Hill slept on the arm of Kṛṣṇa, the eyes of the caves—shutting down under the shades of the clouds.¹⁶

(15) *Evaṁ sa cintayitvā tu Kṛṣṇah satya-parākramah
Vāḥor Vralam̄ darśayiṣyan samīpaṁ tam̄ mahidharam̄|| 30
Dorbhyāṁ utpāṭayā-māsa Kṛṣṇo qir giririvācalah
Sa dhṛtah sangato meghair-girih savyena pāṇina
Grha-bhāvam̄ gatastatra gṛhā-kāreṇa varccasā|| 31
Bhumerut-pātya- mānasya tasya śailasya sānuṣu
Silāḥ pra-sīthilāś- celur-viniṣpetuśca pādapāḥ|| 32
Śikharair-ghūrṇa-mānaisca sīdamānaisca pādapaih
Vidhūtaścocchritah śringairagumah khagamo' bhārat ||33
Calat prasravanaiḥ pārvair meghou ghaireketūn gataih
Bhidya-mānāśma-nicayaś-cacāla dharanī-dhurah|| 34
Na meghānām prabriṣṭānām na sailasyāśna-varśināḥ
Vividuste janā rūpam vajostasya ca garjataḥ||35
Meghaiḥ sa-śaila-samsthānair-nīlaiḥ prasravanār-pitaiḥ
Miśrī-kṛta ibābhāti giri-duddāma-varha-vān||36*

—*Harivamśa*, Ch. XVIII.

(16) *Anti-briṣṭasya tair-meghaistasya rūpam vabhuva ha
Stambhitasyeva Rudreṇa Tripurasya vihāya si|| 45
Vahūdanḍenā Kṛṣṇasya vidrṭam̄ sumahattadā
Nilābhra-patalā-cchannam̄ tad-giri-ccaccastrumā vabhan
Svapnāyamāno jaladair-nimilita-guhā-mukhah
Vāhūpadhāne Kṛṣṇasya prasupta iwa khe girih ||47*

—*Harivamśa* Ch. 18th

In this way, though Indra rained down his vengeance for seven days and seven nights—his attempts to do any injury to the population by punishing agents proved futile. Then the clouds blew away—and the sun shone forth again. And then the cows went back to their home on the paths they had come, and Kṛṣṇa also set down on the earth—the Hill he held aloft—for the protection of the cattle.

On the principle—that a defeat leads to admiration, Indra, after having watched the miracle of the lifting of Govardhana—and the saving of the cattle,—became desirous of seeing Kṛṣṇa and of paying his respects to him. So mounting on his Airāvata, he came down on the earth—and paid profuse tributes to the Lord as he worshipped him—with appropriate prayers.¹⁷ This defeat of Indra and his ignominious descent from his high pedestal of Vedic times won for Kṛṣṇa a new name of ‘the Queller of Indra,’ which though not met with in pauranic literature, has a curious record in the verses of a poet, Śrinātha Bhāṭṭa, court-poet of Allada Reddi (17th Century) of Rajamundri, who in his *Kāśī-khaṇḍam* refers to the image of Madana-Gopala in the following lines: “That in the fort of the city of Raja Mahendri, Madana Gopāla, the *Queller of the Pride of Indra*,—*Bala-bhedi Gopāla-mūrti*—has manifested himself”¹⁸

(17) *Dhṛtam Govardhanam drṣtvā paritrātaṁ ca Gokulam
Kṛṣṇasya darśanam Śakro rocayāmāsa vismitah* || 1
*Sa nirjalāmbudākāraṁ mattam mada-jalo-kṣitam
Āruhyairāvataṁ nāgamājagāma mahitalam* (2)
*Kṛṣṇa Kṛṣṇa mahāvāho jñātinām nandi-vardhanah
Ati-divyam kṛtam karmma tvayā prītamatā gavām* (13)
*Mayotsṛṣṭeṣु megheṣu yugantāvara-kāriṣu
Yat tvayā rakṣitā gāvastenāsmi paritoṣitaḥ* || 14

—*Harivamśa*, Ch. XIX.

(18) Quoted in History of Raja Mundry,” J. A. H. R. S. Vol. III.



Fig. A.—

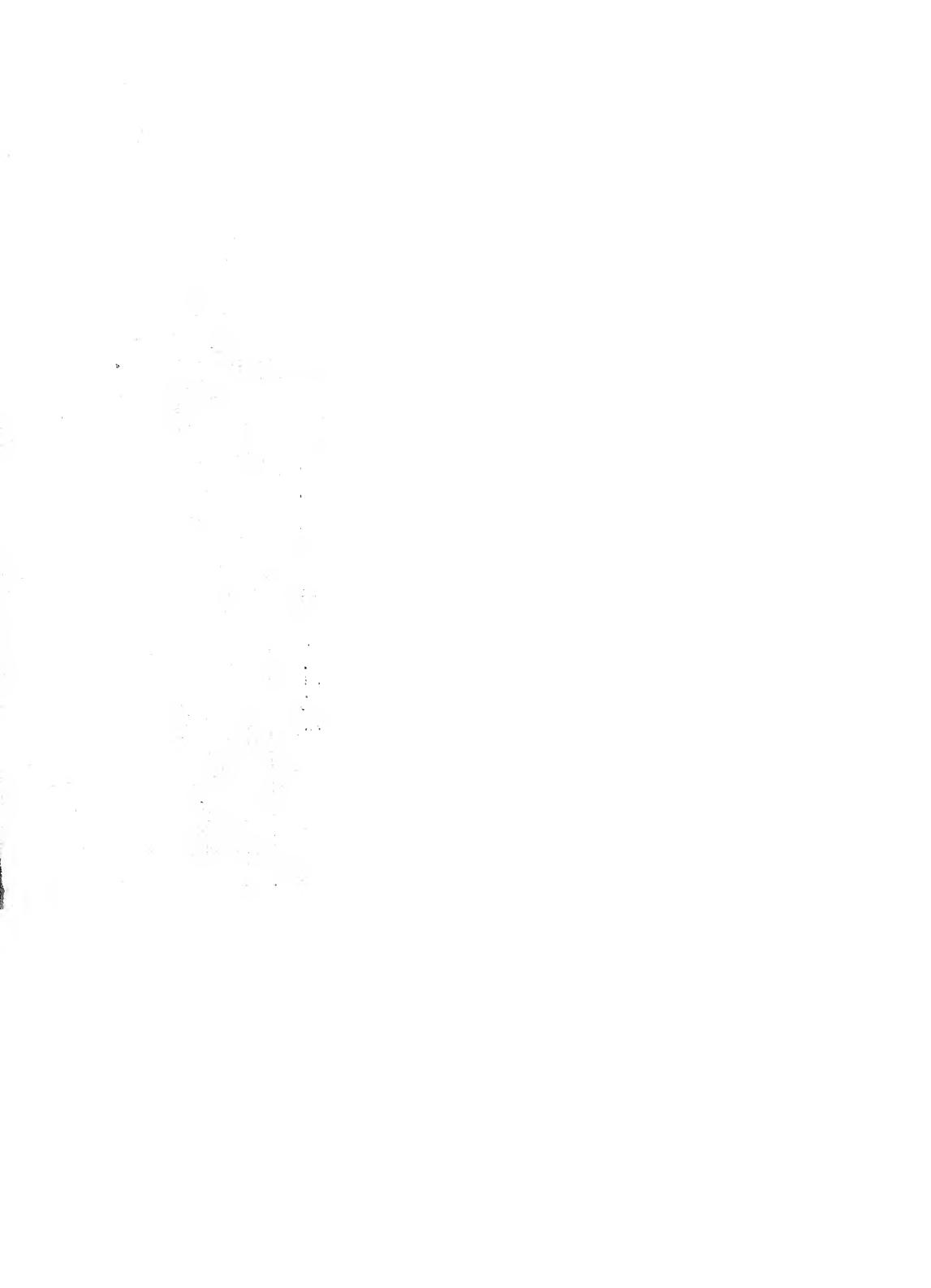




Fig. B.—Detail from Fig. A.



Fig. C.—

We have made liberal quotations from the text of *Harivamśa* and propose to cite other verses describing the anecdote—as given—in other and later purāṇas.

The purāṇas are seldom read for the purpose of appreciating their poetic skill or tasting their poetical flavour—and their fine realistic and imaginative power of narration—and their power of visualizing legendary scenes—with remarkable realism and vividness. These qualities of the verses, cited from the *Harivamśa* will become significant—if we study a Pictorial Master-piece of the Kangra School—which illustrates the theme and read the poetical parallels—as commentary on the pictorial version (see fig. A and Fig. B). In fig. B. a detail of the top of the picture is shown and which deserves an attentive study. It will be seen that many passages in the text quoted above—have been vividly translated by the artist—in his pictorial version of the legend. We find on the Fig. B.—a brilliant presentation of the narration—Indra riding on his Airāvata—and leading his army of clouds to pour down incessant arrows of rain, and we notice the effect of the stormy assaults on the agitated groups of trees, swaying hither and thither—and being uprooted by the impact of the terrible gales. All these little details in the picture appear to follow the text with faithful accuracy. In fact—the piece of landscape—that the artist is led to depict—in illustrating the theme—is a veritable masterpiece of verve and realism, and contradicts the popular belief—that Indian art did not develop any branch of Landscape-painting.

But we are digressing.

The romantic anecdote of the Giri-Govardhan-Dhāraṇa—ends with the submissive apology of Indra—who recognizes Kṛṣṇa as a Supreme Diety and renders his homage to this new God—as the only supreme God—

*'ekas-tvamasi devānam lokānāñca sanātanaḥ'*¹⁹ so that, the deification of the tribal God of the Āhīrs of Vṛndāvana—as a supreme diety—is now a *fait accompli*; the new Kṛṣṇa-cult now over-rides the Indra-cult.

In order to complete our citations of Pictorial Illustrations to this heroic exploit, we reproduce here a line drawing of the terminating scene—namely the Worship of Kṛṣṇa by Indra. We have not been able to cite any picture of this incident from the Kangra School. But we are able to cite an illustration of the incident from the page of a palm-leaf Ms. from Orissa—datable about the 18th century. (Fig. C).

So far as we know, the earliest version of the establishment of the Kṛṣṇa-cult, superceding the Indra-cult is that of the *Harivamśa* (c. 1st century A.D.).

The next version is that of the *Brahma—Vaivarta Purāṇa*²⁰. Here the legend is set forth with considerable dramatic art and expositive skill through a series of animated dialogues between Nanda and Kṛṣṇa—who ridicules the assertion of Nanda—that Indra, as the Giver of Profuse Rains (*Suvṛṣṭi sādhanī*) has been receiving the homage of the population of Vraja—from generation to generation,²¹ as a well deserved tribute.

In the role of a partisan advocate, Kṛṣṇa denies the validity of the Vedic tradition of Indra-Worship. In the meantime, Indra, enraged at the news, came down from

(¹⁹) (*Harivamśa*, Ch. XIX. Verse 21)

(²⁰) (Chapter XXI).

(²¹) *Paurvāpariyam pūjeti Mahendrasya Mahātmanah
Su-vṛṣṭi-sādhanī sādhyam sarva-śasyam manoharam ||
Śasyānī jīvinām prānah śasyājjīvanti jīvināḥ ||* (99)
*Pūjayanti Vrajasthāśca Mahendram puruṣa-kramāt
Mahotsarām vatsarānte nirvighnīya Sivāya ca ||* (100)

Kṛṣṇa says :

*Aho śrutām vicitram te vacanām paramādbhūtām
Upahāsyām loka-śāstre Vede-veṇa vigarhitām ||* (102)
*Nirūpaṇām nāsti kutra ṣakrāt vṛṣṭih prajāyate
Apūrvām nīti-vacanām śrutamedām mukhāt tava* (103)

—Ch. 21st.

heaven, accompanied by his army, and the heavens shook with the wrath of Indra, and Nanda, in mighty terror began to pray to the Rain-God to appease him. Kṛṣṇa rebuked Nanda and asked him to bring all the cattle inside the caves of the Hill and to stay there without fear. Then he held up the Hill on his left hand, as on a pillar. And under the protection of the elevated hill—all the rain and storm failed to touch the population below.

Indra, discomfited by this strategy, resorted to his Invincible Thunderbolt, made of the bones of Dadhīci of magic virtues. But Kṛṣṇa laughed at this movement and, by his magic,—petrified the function of the Vajra and put everybody to sleep including Indra²².

Then everybody—as if in a dream—saw the vision of Kṛṣṇa overshadowing all the Universe (*sarvam Kṛṣṇa-mayam jagat*). After this beautiful vision of Kṛṣṇa seated in all his majesty on his jewelled throne, with yel-

(22) Kṛṣṇa said:—

Gāśca vatsāśca vālānśca yośito vā bhayātūrāḥ
Govardhanasya kuhare samsthāpya tiṣṭha nirbhayaṁ || 162
Vālasya vacanam śrutvā taccakāra mudhānvitah
Hariddadhāra sailam tam vāmahastena dandavat || 163
Etasmin-nantare tatra dipteti ratna-tejasā
Andhī-bhūtam ca sahasā vabhūva rajasākṛtam || 164
Sa-vāta-megha-nikaraścaccāda gaganam mune
Vrndāvane vabhūvāti-vrstireva nirantram || 165
Silāvrstir-vajra-vṛṣṭi-rulkā-pātah sudaruṇal
Samastam parvata-sparśat patitam dūratastatah || 166
Niśphalas-tat samārumbho yathāniśodyamo mune
Drṣṭvā mogham cā tat sarvvam sadyah Śakraśukopa ha || 167
Jagrāhāmogha-kuliśam Dadhīce-rusthi-nirmitam
Drṣṭyā tam vajrahastañca jahāsa Madhusūdanah || 168
Samastam stambhayāsā vajra-mevāti dāruṇam
Mahāmarut-gaṇam megham cakāra stambhanam vibhuh || 169

Sarve tasthur-niścalānte bhittau puttaliṅgā yathā
Harinā sribhitah Śakra Sadyastandrāma vāpa ha || (170)
Dadarśa sarvvam tandrāyām tatra Kṛṣṇa-mayam jagat
Dvi-bhujaṁ murali-hastam ratnālaṅkāra-bhūsitam || 171
Pita-vastra parīdhānam ratna-simhāsana-sthitam
Iṣaddhāsyā-prasannāsyam vaktānugra-kātarām || 172

—Bramha-Vaivarta-Purāṇa

low robes, and all manner of jewels—posing with the Flute in both hands, Indra automatically broke into a prayer of Kṛṣṇa—as “*Akṣayam paramam Bramha jyotirāpam sanātanam.*” And Kṛṣṇa, pleased with his prayer—blessed Indra with boons—and replaced the Hill on the earth. From that time every body accepted Kṛṣṇa as the full-fledged divinity of All-powerful virtues (*Te sarre menire Kṛṣṇam paripurāyatamam vibhūmī*).

Next in order of time, comes the version of the Viṣṇupurāṇa²³ recorded through the lips of parāśara. Here, the details of the legend are less picturesque or poetic. Being informed that his Cult and Festival have been insulted, Śakra flew into a rage (*mahe pratihate Śakro Maitreyāti-ruṣāṇrituh*), and called upon the clouds “to assault the herds of cattle by pouring down incessant rains, as Nanda Gopa, in association with the other herdsmen, had the effrontery of rejecting my Festival, under the inspiration and protection of Kṛṣṇa. I am also coming to your rescue, mounting on the Elephant, high like the height of the Hills, and will rain down wind and rain.” Indra having given his orders, the clouds poured forth terrible storms on the cows.²⁴

Such punitive steps having been taken by Indra to punish the insult to his cult, Kṛṣṇa contemplated how he should save the whole pasture of cattle, and decided:—“I will uproot this whole hill, studded with trees and pebbles and hold it aloft like an umbrella over the heads of the cattle.” Parāśara says: Having thought on this idea

(23) Ch. 21 pt. V.

(24) *Nanda-gopah sulur-ruddhir-gopairanyaih sahāghavān
Kṛṣṇāśraya-valādhmāto maha-bhangamacikarat* || 3
Ājivo yuh parastesām yaśca gopatva-kāraṇam
Tā gavo vrīsti-pātena pīḍyantam vacanām mama || 4
Ahamāpyādri-sngābhūm tunga-māruhya vāraṇam
Sāhāyyam vah karisyāmi vāryyamvut-sarga-yojitam || 5
Ityājnaptāḥ surenderena mumucuste valāhiakāḥ
Vāta-varṣam mahā-bhīma-mabhāvāya gavām dvija || 6
—*Viṣṇu-purāna*, Ch. XXI, pt. V.

Kṛṣṇa, uprooted the Hill Govardhana and held it aloft on one arm—as if, at play, and he called upon the herdsmen to come quickly under the protection of the canopy—as he had devised to ward off the rain. And he held aloft the hill for seven nights through which the great clouds poured down on Gokula, and all the herdsmen and the maids—looked at the miracle—with widened eyes of wonder, and sent up prayers to honour Kṛṣṇa.²⁵

Kṛṣṇa having saved the inhabitants of Gokula by holding aloft the Great Hill, Indra's resolution was baffled and he called back his clouds, and everybody went back to their own abodes, coming out of Gokula, with surprise and wonder in their faces—and Kṛṣṇa released and set down the Great Hill.²⁶

Then followed the submission of Indra's cult to the newly established Cult of Kṛṣṇa. Indra came down from his elephant, with all the paraphernalia of worship, and rendered his homage to Kṛṣṇa—by the respectful solemnity of abhiṣeka with sacred waters,²⁷ and he declared that henceforth Kṛṣṇa shall be the God par excellance of the cows and the cowherds (*Gorindatrām bhariṣyati*).

The next version of the Legend—is that of the *Śrīmad-Bhāgarata*.²⁸

(25) “*Gona-govī-janair-hṛṣṭaiḥ priti-vistāritekṣṇaiḥ
Samstuyamāna-caritāḥ Kṛṣṇah śaila madhārayat* || 20
Sapta-rātrām mahāmeghā vavarṣu-nanda-Gokule”

(26) “*Tato dhṛta mahāśaile paritrāte ca Gokule
Mithyā-pratijñō valabhit vārayamāsa tān ghanān* || 23
*Vyābhre navasi devendre vitathātma-vacasya ca
Niṣkramya Gokulām sarvvain sva-sthāne punarāgamat* || 4
*Mumoca Kṛṣṇo’pi tadā Govardhana mahācalām
Sva-sthāne vismita-mukhair dr̥ṣṭas-tais-tu rajokasaiḥ* || 25
—*Viṣṇu-purāna*, Ch. 21.

(Daśama Skanda, ch. 24 and 25)

(27) *Sa trām Kṛṣṇābhisekṣyāmi gāvam vākyā-pracoditaḥ
Upendratve garvāṁdro Govindatrām bhaviṣyasi* || 12
*Athopā-vāhyādālāya ghantā mairāvatatāt gajāt
Abhiṣekam tayā cakre pavitra jala-pūraṇayā* || 13
—*Viṣṇu-purāna*, ch. XXII.

(28) Daśama Skandh, Ch. 24 and 25.

The story begins with the challenge of Kṛṣṇa enquiring of the utility of the Indra-Yajña—when the cowherds were about to begin the Festival. Nanda, answers his query : ‘ The Rain-God is Indra Himself, and the clouds are his incarnation as they rain down water, which provides life for all beings. To worship him has been the practice from time immemorial, and to abandon this righteous ritual, would not be proper. Kṛṣṇa expostulates with Nanda, with a long harrangue—pointing out that the created beings are born of their *Karma*, and earn misery and happiness—according to the dynamics of their own actions, and that the rains come as a matter of course, from natural causes—what can Indra do ?

He then advised the initiation of a Festival to honour the Hill Govardhana, with full oblations, rites, and presents—terminating in a solemn circum-ambulation of the Hill. They followed his advice, and having brought sacred presents performed the new Festival, with gifts of cows—and ended with a procession round the hills.²⁹ Pleased with the oblation Kṛṣṇa assumed a gigantic form—to impersonate the God of the Hill. Indra enraged at

(29) “*Karmayā jāyate jantuḥ karmeṇaiva viliyate
Sukhamī duḥkhamī bhayaṁ kṣemamī karmenairābhipadyate*

|| 13

*Sattvamī rajastama iti stityutpattyanta-hetarah
Rajasotpadyate viśramanyonyāṁ viridhaṁ jagat || 22
Rujasā coditā meghā varṣambhyamuruni surrvutah
Prajāstaireva sidhyanti Mahendrah kim karisyati || 23
**** Upahṛtya valin surrvānādrtā yarasamī gavām
Godhanāni puraskṛtya girim eakruḥ pradakṣiṇām || 23
Kṛṣṇastvanya-tamām rūpām gopa-viśrambhanām gataḥ
Sailo'-smīti vrurān bhūri-vali-mādad-rrhat-vapuh || 35*

(ch. 24).

*Ahanairāvatām nāgamāruhyānuvraje Vrajam
Marud-gaṇair-mahā-virjyair-Nanda-goṣṭha-jighāṁsayā |*
(Ch. 25, Verse 7).

this outrage on his Majesty (*deva-helanam*) vowed a terrible vengeance to punish the pasture of Nanda and mounted on his elephant accompanied by his storm-gods.

Being severely agitated by the terrible flood—which covered all places high and low (*Jalohair plāvyamāna bhur-na-drśyata natonnataṁ*) the oppressed herdsmen and maids, and the shivering cattle—repaired to Govinda—and cried for protection “O! Krṣṇa, the Lord of Gokula—it is for you to protect us from the wrath of the God—who is striking us senseless by the rain of hails.” Then Krṣṇa meditated a moment and resolved to protect the pasture, and held aloft the Hill Govardhana with one hand,—like a boy balancing an umbrella, and advised the herdsmen to get into the caves of the Hill along with their cattle, which they did, and Indra, discomfited by the miracle, found his resolution failed, and called back the clouds.³⁰ And Krṣṇa replaced the Hill on the earth.

Thereafter, all the gods, angels and heavenly beings came to worship Krṣṇa—by raining down flowers from the heavens. Then Nanda recited the assertion of the Sage Garga that Krṣṇa was no other than Nārāyaṇa. Then Indra came and rendered his homage to Krṣṇa—with a

(³⁰) “*Kṛṣṇa Kṛṣṇa Mahābhāga tvannāthāṁ Gokulāṁ prabho
Trātumahrasī devānnāḥ kūpitād-bhakta-vatsala*|| 13
Silā-varsa nipātena hanya-manāmacetanāṁ
Nirikṣya Bhagavān mene kūpitendra-kṛtam hariḥ|| 14
Tasmātmacchāraṇam gosṭham mannāthāṁ mat-parigrahāṁ
Gopāye svātma-yogenā so’yam me vrata āhitah|| 18
Ityuktvaikena hastena kṛtvā Govardhanācalāṁ
Dadhāra līlāyā Kṛṣṇas-chatrākamiva vālakah|| 19
Kṛṣṇa-yagānubhavaṁ tam niśāmyendro’ ti-vismitaḥ
Nistambho bhrasṭa-saṅkalpaḥ svāṁ meghān samnyavārayat||

long prayer, touching his feet with his crown. And the diefication of the New God was complete.³¹

Coming to the later version of the Legend as given in popular Hindi recensions, the most well known text is that of the Prema-Sāgara by Lallu-ji-Lal.³²

The recitals in this version are free rendering of the texts of the Purāṇas, without slavishly following any particular text. I cite from the English translation.³³

" Chapter XXV pages 64—66): Sree Sukdeoiji said —Rājā, I will now inform you how Śrī-Kṛṣṇa Chand raised the hill Govardhan and destroyed the pride of Indra. When Nanda explained that the Festival of Indra was an ancestral custom, Śrī-Kṛṣṇa replied : " Father! our ancestors may with knowledge or without knowledge have worshipped Indra, but why do you intentionally leave a straight road and follow a steep one? By obeying Indra nothing is gained; because he has not the power of granting men's desires; or absolution from

³¹ (ch. 26) :

Śrūyatām me vaco gopā vyetu samkā ca vo'rbhake
Enam Kumāra-muddhiśya Gargo me yaduvāca ha || 15
Ya etusmin mahābhāgāḥ pritiṁ kurvanti mānvāḥ
Nārayo' bhibhantyetān Viṣṇu-pakṣā-nivāsurāḥ || 21
Tasmād-nanda-kumaro'yaṁ Nārāyaṇa samo gunaiḥ
Śriyā kirttyānubhāvena tat-karmmasu na vismayaḥ || 22

(Ch. 27) :

Govardhane dhṛite śaila āśārādrakṣite vraje
Golokādīvrajat vṛṣṇām surabhiḥ Šakra era ca.... || 1)
Vivikta upasangamya vrīḍitah kṛta-helanaḥ
Pasparaśa pādayorenām kiriṭenārka-varcasā || 2
Namastubhyam bhagavate puruṣāya mahātmanc
Vāsu-devāya Kriṣṇāya sātvatām pataye namah || 10
Trayesānugrihitosmi dhaстastambho vṛthodhyamah
Iśvarām gurumātmānam tvāmahām śaranām gataḥ || 13

³² Samvat 1820-1881.

³³ Published in 1900 by the National Press, Allahabad.

sin; and who has obtained prosperity and the accomplishment of his objects from him; mention to me one on whom has he ever conferred a boon ? ” Yielding to the insistent pleadings of Krśna—Nanda and his cowherds abandoned the worship of Indra and began the worship of the Hill Govardhana—with the result that Indra, enraged, sent down his punishment of rain and thunder.

O, Great King when the thundering cloud began to pour down rain in this manner from all the quarters, the cowherds and the cow-herdesses together with Nanda and Yaśodā, alarmed and drenched with water, trembled violently and having gone to Krśna, called out. “ O Krśna how shall we escape from this great deluge ? You made us abandon the worship of Indra, and perform pujah to the hill, please call him quickly to preserve us; otherwise, we shall be drowned in a second, together with the city.” Śrī Krśna Candra replied: be not at all be anxious, the lord of hills will come immediately and protect you.” Thus saying and heating the hill Govardhana, he made it like fire, and raised it up, and supported it on the little finger of his left hand, upon this, all the inhabitants of Vraja with their cattle came and stood under it, and on beholding Śrī Krśna, began to say with astonishment to each other: Some Viṣṇu has descended upon the earth; Krśna is a god of gods.’

How, brother, can Mohana be a mortal, since he has supported a hill upon his finger ? ” The Lord of Clouds with his collected force and in great wrath poured down rain very heavily which fell upon the hill with a hissing sound and became like drops falling upon a hot baking plate.”

The village of Vraja and its people and cattle were saved by the miracle, and Indra defeated in his spiteful adventure was put to flight, with his army of clouds. Later he came to pay his respects to Krśna. “ When

Indra beheld Śrī Kṛṣṇa Candra at a distance dismounting from his elephant, he came barefooted, and trembling with a cloth thrown about his neck, fell at the feet of Kṛṣṇa, and began to say " O, Lord of Braj, have mercy on me. I have been very proud and presumptuous. You are Lord of the World; dwelling in the Vedas. Lakṣmī constantly attending on you, has become your servant. You descend upon the earth for men's sake; and remove all the burdens of the earth. Put away all my faults, I have been very presumptuous and foolish."

There are various other vernacular versions of the episode in different parts of India, but there is none to beat the version of the Sūra-Śāgara.³⁴

If we now turn from the literary texts—to the visual and plastic representations of the Legend,—we find some of the lithic versions are earlier than the texts cited by us. Thus, the well-known relief in the Mathura Museum, dated by Coomaraswamy in the third century, (here cited in Fig. D), though later than the *Harivamśa*, is earlier than all the versions in the Purāṇas. Two other versions, in stone, belong to the Gupta period. The one in the *Bhārat Kalā Parīṣad* (here cited in Fig. E) is superb in its isolated figures of Kṛṣṇa, rendered in the vigour of its epic grandeur—and is probably the rendering of the

³⁴ Skandha, Song 87, p. 215, Vyankateswara Press Edition, 1953.

" *Aju vraja mahā ghatanu ghana ghero*
Ava Vraja rākhu ehi avasara sava citāvata mukha tero
Koti chhanave megha vulāyi āni kiyo Vraja dero ||
Musala dhāra tūṭai chahu disi ten bhai gayo divasa
ādhero ||

Itanī kahata Jaśodā-nandana Govardhana tan hero
Kiyo upāya girivara dharive ko mahi ten pakāri
ukhero ||
Sāt divasa jala varakhi sirani, hāramāni mukha phero
Śrī-pati kiyo sahāya Sura-prī vund na āvate nero." ||

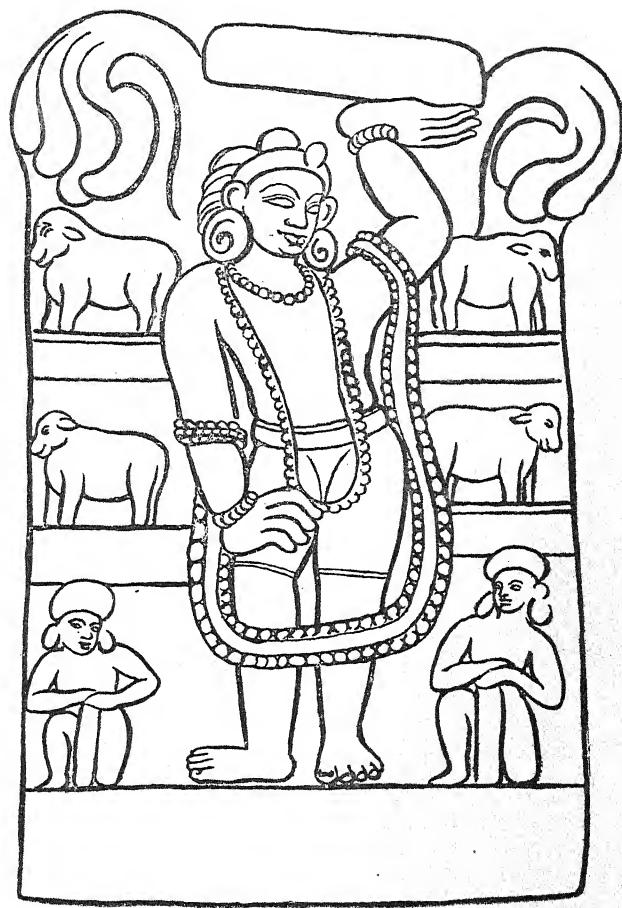


Fig. D.—Giri Govardhana-Dhāraṇā
[*Mathura School, 3rd Century A. D.*]

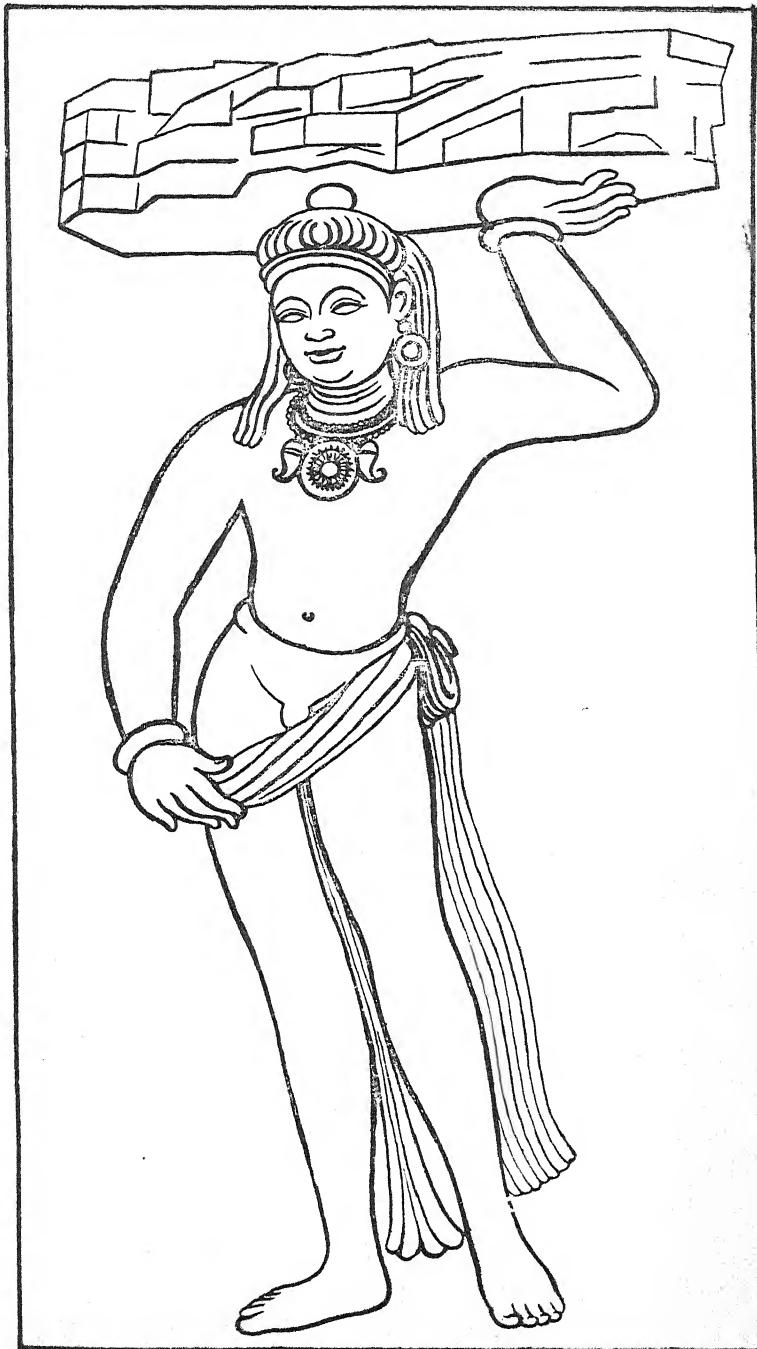


Fig. E.—Giri-Govardhana-Dhāraṇa

[*Gupta School*]



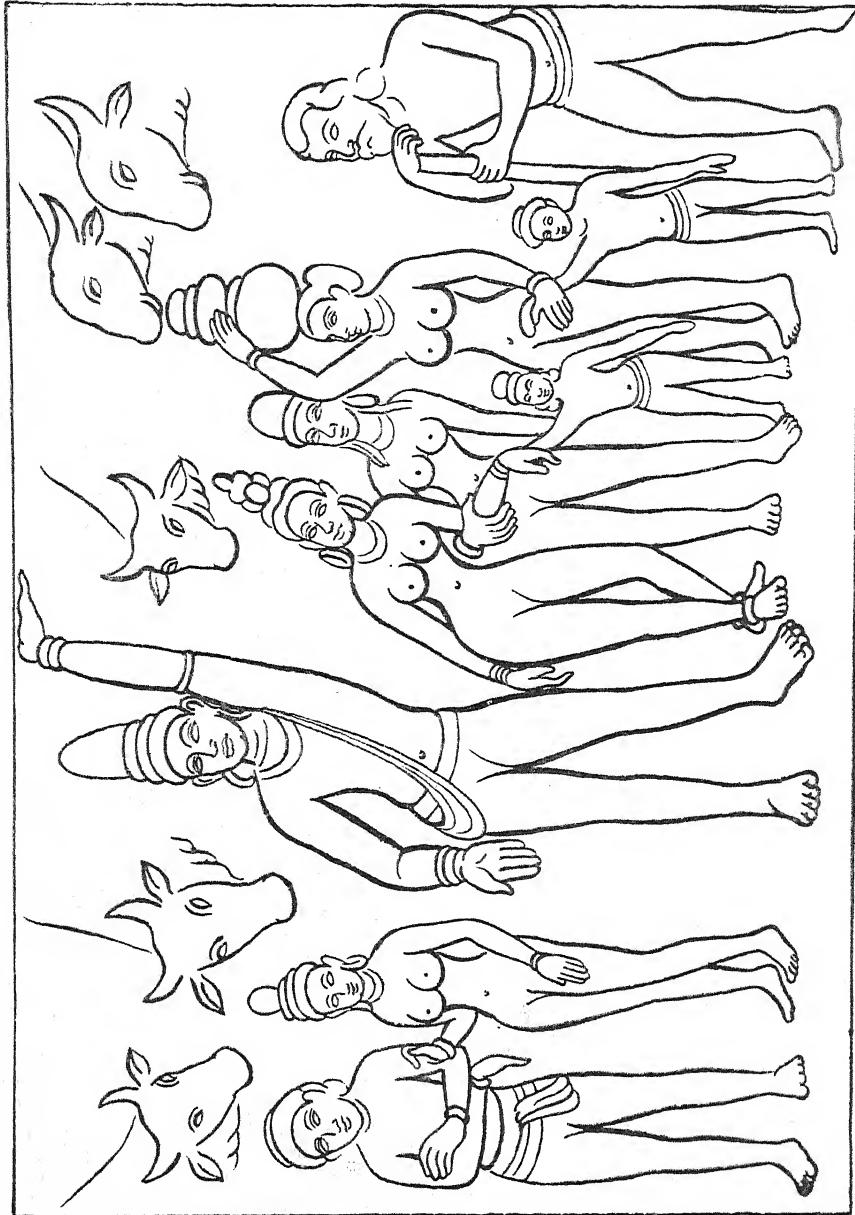


Fig. F.—Giri Govardhana-Dhāraṇa
[Pālava School, 7th-8th Century].

transcendental Hill—God of ‘gigantic body’ (*Vṛhat-Vapuh*) which Kṛṣṇa assumed, after he had declared that “I am the Hill itself” (*Sailo smiti vravan*), according to the version of the *Śrīmad-Bhāgavatam*.³⁵ Here, the representation is iconic, rather than dramatic, while in the Mathura example (Fig. A.), there is some attempt made to render the dramatic illustration of the Legend, by introducing, a row of cows, and cowherd-boys. Much more vivid and narrative quality is evident in the expansive panel (*circa* 12 feet by 8 feet) in the Kṛṣṇa Maṇḍapa Cave at Mahavalipuram (Pallava School), datable in the first half of the seventh century (here cited in Fig. F.), where the Legend is visualized, with a good deal of circumstantial details, by the introduction of various other actors associated with the dramatic story,—namely the cattle, the cowherd boys, Nanda, and last, though not the least,—the figure of Rādhā. In this significant detail, the great Pallava Relief (Fig. F), affords valuable evidence in the process of the development of Rādhā-Kṛṣṇa cult. Neither in the *Harivamśa*, nor in the *Śrī-mad Bhāgavata*—are there any references to Rādhā. Both these texts must, therefore, be earlier than the 7th Century A.D. the accredited date of the Pallava panel. We do not meet with Rādhā, before we come to the *Brahma-Vaivarta Purāṇa*, evidently a late text, at least later than the *Bhāgavata*. The only other earlier reference to Rādhā—is the well-known verse (I. 89) of the *Gāthā-sapta-śatī* (not later than the 5th century, possibly much earlier), where we find Kṛṣṇa, paying special attention to Rādhā, ‘thus putting to shade and negligence—the other cowherd maidens’ (*anyasāmāpi gauravam harati*). But, here, there is no trace of the supreme position, as the source of and as the unity with Krishna’s divinity, accorded to her in the

³⁵ Ch. 25, Sloka 35.

Bramha-Vaivarata purana, and in the *Nārada-pañcārātra Saṃhitā*. In one text, Rādhā is described as equal to Kṛṣṇa—and the very picture of His Image (“*Sarvvāṁśaiḥ Kṛṣṇa-sadr̥śi tena Kṛṣṇ-svarūpiṇī*.”) The doctrine, developed much later than the *Bhāgavat-purana*, that Rādhā is the supreme source of all the spiritual energy of Kṛṣṇa—is first found to be applied to plastic representations—in the Pallava Panel, where Rādhā is represented as placed very close to Kṛṣṇa, to provide, as it were, the energy—necessary to perform the super-human and miraculous feat of uplifting and upholding the Govardhana Hill. In a series of pictorial versions, the Legend is illustrated—in numerous specimens of the Rajput Schools—particularly in Jaipur and in Pāhādī Kalams (style). But we have cited, here, a remarkable masterpiece from Kangra where the doctrine of Rādhā providing the necessary energy (*Śakti*) to Kṛṣṇa—in his miraculous feats. In the example (here cited in Fig. A), Rādhā is actually represented as touching the uplifted hand of Kṛṣṇa, standing in close proximity to him,—as if physically transmitting the energy—by actual contact—very like the flow of electricity through a conducting medium. It has not been possible to find sufficient ancient textual authority for this interesting detail in the Kangra Masterpiece. We can, however, rely for this detail—to a popular doggerel, current in Bengal—in the form of a quarrelsome dialogue between the Bird Śuka and Śāri, the respective devotees of Kṛṣṇa and Rādhā. The Lady-Bird insisting on the superior energy of Kṛṣṇa, who is subordinated to Rādhā in all his superhuman exploits.

In this quarrelsome dialogue, the prayers of Śuka in reciting the virtues of Kṛṣṇa is contradicted, at each step, naïvely but effectively in a corresponding verse answering to the virtues of Rādhā—to the complete discomfiture of Śuka. Thus, when “ Śuka said my Kṛṣṇa had held aloft

the hill, Śāri retorted: My Rādhā provided the energy—otherwise how could he uplift ? ” (*Śuka vale āmār Kṛṣṇa giridhare cchila, Śāri vale āmār Rādhā vala sancārila, nai-le pārve kena*”). The application of this doctrine of Śaktivāda, with reference to this detail in the anecdote must have been embodied in some Hindī versions of the Legend—familiar to the Kangra artist who painted this masterpiece—adding a piquant dramatic touch to the picture—by including this detail in a significant gesture which knits the whole composition—in a marvellous unity, harmonizing the complicated lines running parallel to and crossing each other—imitating the sonal harmony of an instrument of many strings.

We shall be grateful to any reader who could trace the Hindī parallel to the Bengali doggerel cited above—which could not have been accessible to the Kangra painter.

Another important detail in Fig. A, not available in any other pictorial version, is the vivid presentation of the conflict of the two Cults,—the Old Vedic Indra-Cult in process of being superceded by the new Kṛṣṇa-Cult. This is very skilfully delineated in the upper part of Fig. A. which we cite, in detail, in Fig. B.

If we study this detail, we find that the artist has given—in a convincing visual version—the conflict between the two cults, realistically presenting before our eyes, with a good deal of details, and circumstantial evidence of the actuality of the struggle—Indra, riding on his Airāvata Elephant and leading the assault, through his army of Clouds and Rains—desperately straining all his energies—to maintain the supremacy of his Cult—by punishing the population of Vraja—for abandoning his worship—at the instigation of Kṛṣṇa the propounder of the new Cult. The artist is obviously in sympathy with the new Cult, and believes that it will succeed in the struggle, and there is an evident suggestion that Indra

will be defeated—in this dramatic conflict. This is skilfully suggested—in the respective proportions of the two contending heroes—in the fight. While the stately and tall figure of Kṛṣṇa—occupies more than three fourths of the length of the picture,—as compared to this—stately height, suggesting superior might, the “ littleness ” of the power of the Rain-God is indicated by the miniature effigy of the god on his elephant at the top, frantically displaying all his powers over rain and thunder—with an obvious suggestion that it is a losing battle—so far as Indra is concerned. The frantic energy of Indra contrasts with the self confident equanimity of the motionless posture of Kṛṣṇa without any show of agitation. Incidentally,—the portion of the top (Fig. B.) presents a remarkable piece of landscape-painting—with all details rendered with dramatic realism—the agitated branches of the trees frantically swaying in the storm—some of them already prostrate, with all their leaves torn away and the rubbles of the rock—being driven hither and thither—by the impact of the storm,—the whole landscape being lit up by the rhythmic and silvery lines of the lightning which is picked out against the dark canvas of the sky.

We have already alluded to the part that Rādhā plays in the picture,—touching the wrist of Kṛṣṇa—as she stands in close proximity of the Hero—providing and communicating the necessary physical “ energy ” for the feat—without which the Hero is incapable of performing the super-human act—as claimed by the She-bird Śāri—the devotee of Rādhā. That the introduction of this *Sakti-Vāda*, and the Rādhā-Cult—is a later development will be evident from an earlier pictorial version of the Legend, also of the Kangra School, from a specimen in the *Bhārat Kalā Pariṣad*, Benares, here cited in an outline Drawing (Fig. G.). If we study this drawing carefully we find that Kṛṣṇa is upholding the hill, with his

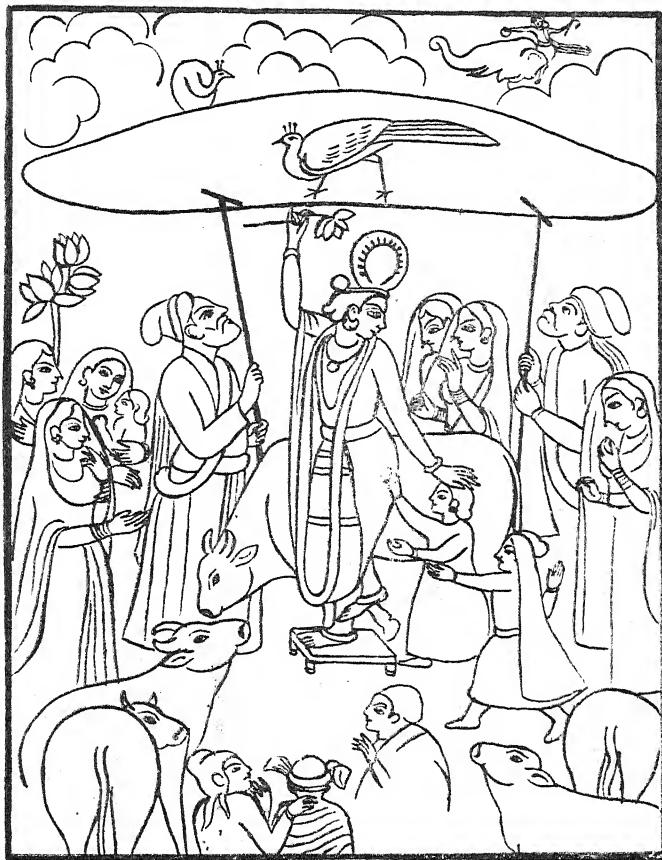
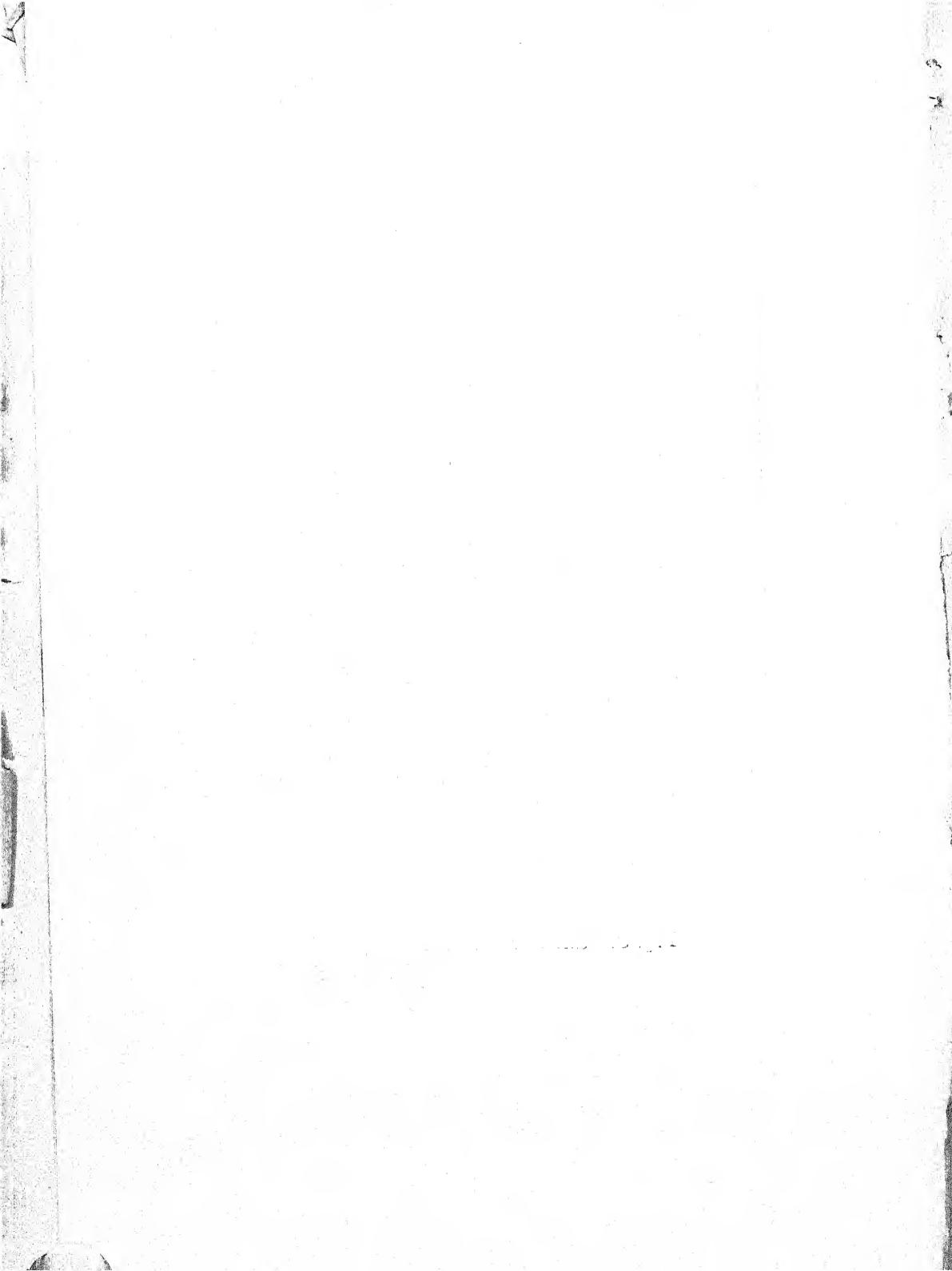


Fig. G.—Giri Govardhana Dhāraṇa
[Kangra School].



right arm, (not by his left as depicted in Fig A.). And, although Rādhā is standing very close to Krśṇa—who is gazing on her, she is not providing the “energy”—and is not actually touching him. On the other hand, we find—that in this super-human act, he is being helped by other dwellers of the village—who are holding aloft their staffs (goadng sticks of cowherds)—against the uplifted hill, as if Krśṇa's single effort was not sufficient for the purpose. This is not an independent interpretation on the part of the artist, but is actually supported by a text said to have been current—amongst the Vaiṣṇavas of the Punjab Himālayas.

This is the Kashmirian version of the Legend—as given in the text of the *Kṛṣṇāvatāra Līlā* attributed to one Dinā-nāth, actually a pen-name of a poet, named Divā-kara Prakāśa Bhaṭṭa, who lived during the reign of the Hindu King Sukha-Jivan Sinha who came to the throne in 1786 A.D. There is some doubts as to the date and actual authorship of this Kashmirian epic, very ably edited by Sir George Grierson.³⁶ The relevant verses (No. 326, 331) bearing on the point under discussion are cited here from the translation of the learned editor: “ 326. Then fell it to Krśṇa to protect the cowherds. Mount Govardhana on his little finger did he uplift, and *with their clubs did the herd-lads to hold it up.*” 331 Crieth one lad, ‘ I too helped the mountain to sustain ’; another saith, ‘ Nay, it was on my club that upheld it was,’ and all the cowherds joined in varied hymns of praise to Krśṇa.”

It is obvious, that according to this text, Rādhā did not offer any help in the great exploit of Krśṇa, as depicted in the later masterpiece (Fig. G.).

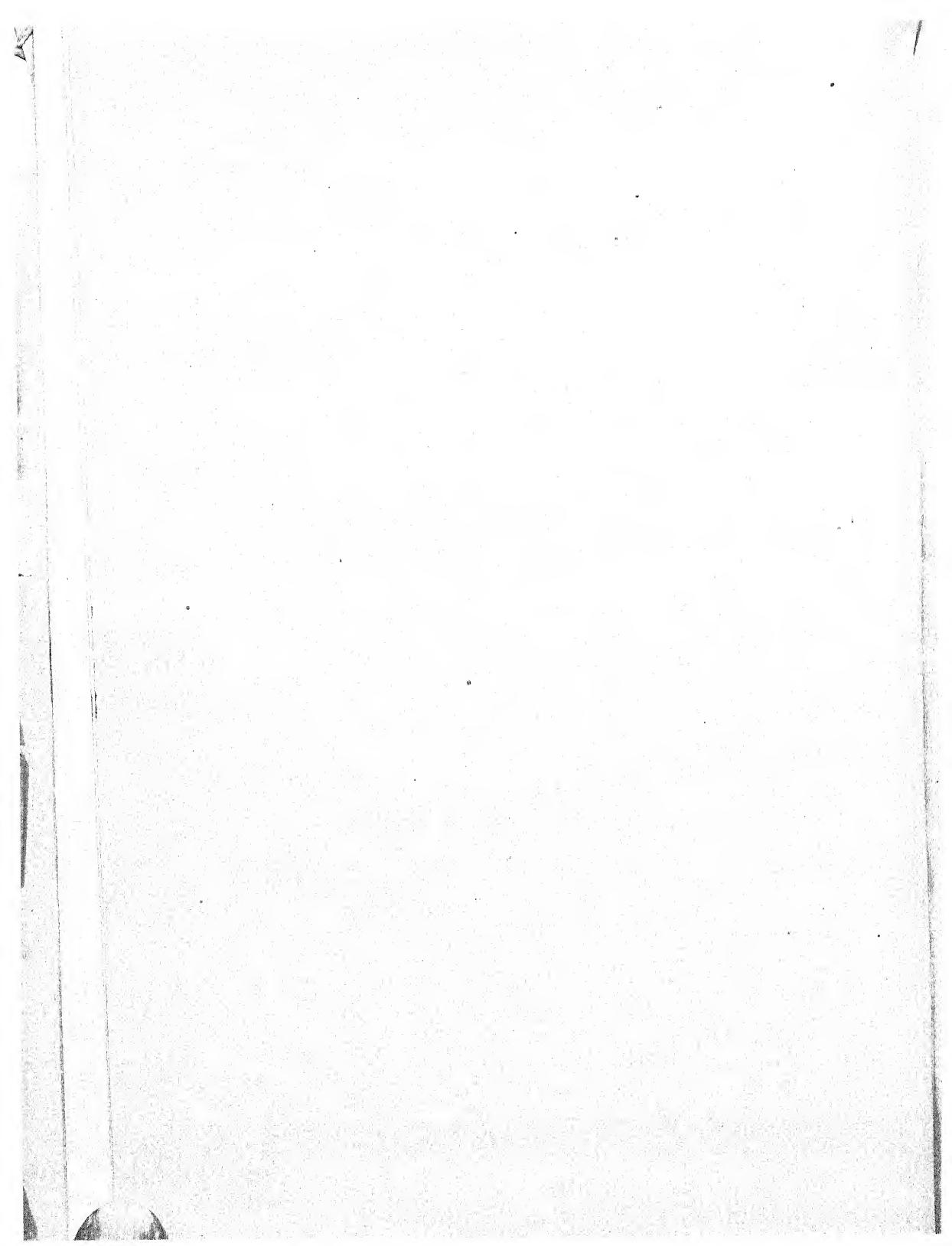
³⁶ *Bibliotheca Indica*, 247, 1928.

Any how, the pictorial documents we have cited, here, afford valuable clues to the development of the Legend—and particularly to the development of the Cult of Rādhā—(shall we say—Rādhā-vāda ?)—as the ādyā-sakti—the primordial source of the Spiritual Energy of Kṛṣṇa.

There is a detail common to the two pictures (Fig. A and Fig. G.) which may evoke some criticism and controversy. It will be seen that the bearded old persons (one of them Nanda) in both the pictures are dressed in long cloak, Kamara-bandha and turban which recall costumes worn in the Moghul Courts—which continued long into the 19th century. It was at one time believed that this was the fashion of Persian modes and costumes—imported from Persia and adopted by the Moghul Emperors and imposed on Indian courtiers and the employees of the Moghul Emperors. Dr. Goetz has established, on the basis of actual comparison of evidences of contemporary Persian costumes of the 16th and 17th century, that they differed substantially from the so-called “Moghul” costume. It is believed, that Akbar—as a policy of conciliation adopted the Rajput Indian dress—for his court ceremonials. And that in this way the current Indian costume of Rajputana and the neighbouring places—of the 15th and 16th century—became the dress-fashion of the Moghuls. The old persons represented in the two pictures are, therefore, dressed in Indian Rajput costumes and not in Persian manner of dressing. It is quite possible that the long coat—with double breast attached by tassels at the arm-pit—was derived from Kushana times and was the established mode of dressing in India long before the advent of the Moghuls. Therefore, there is nothing inconsistent—in the pictures which were painted by Hindu painters of Kangra—who represented Nanda, and other inhabitants of Vraja—in the current Indian costume—

which, later-on, was adopted by the Moghul Princes. In various reliefs on Bir Sing Deo's temple at Mathura (early 17th century) Gopas are represented as wearing this type of long tunics with kamarabandhas. They would not be represented on a Hindu Temple—if this mode of dressing was an importation from Persia.

We humbly claim, that on the pretext of tracing the early history of the Krśna-Cult we have demonstrated that the study of Visual Arts of India—in its numerous masterpieces, yet surviving, can yield many valuable data for our culture-history—not available to scholars, exclusively confining their gazes to the four corners of the written texts.



DHARMA—ITS DEFINITION AND AUTHORITY

By V. A. RAMASWAMI SASTRI

IN the concluding section of the *Śābara-bhāṣya* on the dharmapratijñā sūtra—I. 1. 1, it is stated that the *dharma-pratijñā* consists of five elements—the nature of dharma, its definition and authority, its accessories, its non-accessories and its relation to the sacrificer and others, that the first two of these are explained by the secret sūtra चोदनालक्षणोऽर्थो धर्मः— and that the remaining three are elucidated in detail in the remaining section. So says Śabarāsvāmī—“तत्र को धर्मः, किं लक्षणः, कान्यस्य साधनानि, कानि साधनाभासा नि, किपरश्चेति । तत्र को धर्मः कथंलक्षणः इत्येकेनैव सूत्रेण व्याख्यातम्—चोदन लक्षणोऽर्थो धर्म इति । कान्यस्य साधनानि, कानि साधनाभासानि, किपरश्चेति शेषलक्षणेन व्याख्यातं क्व पुरुषपरत्वं, क्व वा पुरुषो गुणभूत इत्येतासां प्रतिज्ञानां पिण्डस्यैतत्सूत्रं—अथातो धर्मजिज्ञासा’ इति” ।

This *bhāṣya* passage is interpreted differently by different commentators. The *Bṛhatṭīkā* of Kumārīla, one of his lost works,² gives one view—viz., that the first two

¹ The word साधनाभास in explained in *Varttika* thus—‘अन्यसाधनम्—न्यस्य साधनाभासमुच्यते (I. I. 1122).

The accessory of one when declared as the accessory of another becomes *Sādhanābhāsa*.

² Kumarilabhaṭṭa is known as having written five works on Mīmāṃsā *Śloka Vārttika*, *Tantra Vārttika*, *Tupṭīkā*, *Madhyamīkā* and *Bṛhatṭīkā* and of these five the last two are supposed to have been lost. Many Kārikās attributed to Kumarila but are not found in *Śloka Vārttika* and *Tantra Vārttika* are traced from later Mīmāṃsā works including some works of the Prabhakara School and they are believed to be the Kārikās of *Bṛhatṭīkā* which might have been written in prose and versa. A prose passage has been found cited in his *Jaiminiyssutīśārtha sangraha* by R̄ṣiputra Paramcīvara III

“यथोक्तं वृहट्टीकायामेव—यदासम्बन्ध एव प्रमाणमिति योजना तदा कथं पुनस्तस्य प्रमाणत्वमित्यपेक्षाकायामुच्यते—‘यतः उपदेशोहि भवति’ । ‘तस्य ज्ञानं’ कारणम् । ज्ञायते हि तेन धर्मः । न च देशान्तरादिष्वन्यथाज्ञानेन व्यतिरिच्यते । न चासावन्यत उपलब्धः । तस्मात्तादृगुपदेशकारणत्वात् फलतः सम्बन्धस्यैव प्रमाणत्वव्यपदेश इति” ।

pratijñās are explained by the first two adhyāyas of which the pramāṇas on dharma as indicated by the Codanā sūtra are fully explained in the first adhyāya and the dharma swarūpa is elucidated in the second adhyāya through the explanation of the mutual difference between one dharma and another, and the rest by the remaining chapters. This fact has been recorded by Ṛṣiputra Parameśvara III³ of the famous Payyoor Mana in Kerala in his *Jaiminīyasyatrārthaśaṅgraha*, a celebrated commentary on *Pūrvamīmāṃsāsūtras*, as follows :

“साचेयं धर्मजिज्ञासाप्रतिज्ञा पञ्चधारिता ।
 को धर्मः किं प्रमाणश्च साधनान्यस्य कानि च ॥
 कानि वा साधनाभासान्येष कि पर इत्यपि ।
 आसां सूत्रं प्रतिज्ञानां पिण्डस्येतत्कृतेकृतम् ॥
तत्र प्राच्यप्रतिज्ञार्थद्वयार्थाद्या द्विलक्षणी ।
 यद्वाद्यापादेनैवाद्यप्रतिज्ञार्थ द्वयाभिधा ॥
 त्रिपादेकादशाध्यायैः शिष्टार्थानामिति स्थितिः ।
 तत्र त्रिपादा प्रामाण्यप्रकारः प्रतिपाद्यते ।
 कथंलक्षण इत्यत्र थमुनोऽर्थतया स्थितः ॥

बहुदटीकेष्ट आद्यस्यात् तत्र ह्येवमुदीरितम् ।
 अथवा द्वयमेवैतत्सर्वशास्त्रमुखं मतम् ॥
 द्वचयायाश्चोदनासूत्रं शेषाणां शेषलक्षणम् ।
 चोदनासूत्रनिर्दिष्टो यः प्रमाणपरिग्रहः ॥
 सप्रकारस्स आद्येन लक्षणेन प्रपञ्चितः ।
 सर्वधर्मस्वरूपन्तु निबद्धं भेदलक्षणे ॥

I. 15). Many Kārikās probably belonging to *Bṛhatṭīkū* are collected and published by Pandit K. S. Ramaswami Sastri in an article—‘Forgotten Kārikās of Kumārilabhaṭṭa’. vide J. O. R Madras Vol. I pp. 131-144.

3 Vide the author's introduction to his edition of *Tatrabindu* (A. U. S. S. No. III) Section—The Paramesvras of Kerala, pp. 87—92. The *Jaiminisutrārthaśaṅgraha* (Part I) is now being edited by the present author in the Trivandrum Sanskrit Series. (T. S. S.).

In these verses another view is also recorded by Rsi-putra Parameśvara viz., that the first two pratijñās are explained in the first pāda of the first adhyāya and the remaining by the remaining pādas of the first adhyāya and the eleven chapters.

At the end of the first pāda of the first adhyāya of his Śāstradīpikā⁴, Pārthasārathi Miśra sums up very clearly the contents of the two pratijñās. The Codanāsūtra enjoins two things (1) that Codanā alone is the authority on dharma— चोदनैव प्रमाणम् —and (2) that Codanā is authority only on dharma— 'चोदना प्रमाणमेव' . The first of these implies that other well-known pramāṇas like perception (Pratyakṣa) are not authorities on dharma and this has been further elucidated in the fourth sutra— सत्सम्प्रयोगे० The second is elucidated in detail in the fifth sūtra— 'औत्य त्तकस्तु०', on the basis of the eternal relation between sound and sense (śabda and artha). The remaining three adhikaraṇas in the first pāda establish the eternal nature of śabda, of vākya and of the entire Vedas as self-revelations, on which the validity of Codanā is founded. So what the Codanā sūtra has explained is further elucidated and established in the first pāda; the remaining three pādas in the first adhyāya cannot be therefore spoken of as explanation of the Codanāsūtra. The second pratijñā viz. 'किलक्षणो धर्मः' speaks of all the authorities on dharma. The Codanā sūtra and the following adhikaraṇas in the first pāda deal with Codanā only. The remaining pādas deal with other authorities—artha-vādas, mantras, smṛtis, ācāras, nāmadheyas, vakyāśeṣa and sāmarthyā.

(४) 'यदि चोदनासूत्रे प्रतिज्ञातं—भेदशेषप्रयुक्तिक्रमनियमाधिकारातिदेशबाधोह-
तन्त्रप्रसङ्ग सर्वविशेषणविशिष्टे धर्मस्वरूपे चोदनैव प्रमाणं, प्रमाणमेव चोदनेति, तत्र चोदनैवे-
त्यवधारणेन यच्चोदनानिरपेक्षाणां तथा सह तुल्यकक्षतया स्पर्धमानानां प्रत्यक्षादीनाम-
प्रामाणं प्रतिज्ञातं'

Somanātha Dikṣita, the celebrated commentator on Śāstradīpikā, gives another view.⁵ The Codanā sūtra enjoins that Codanā alone is the valid authority on dharma. This includes therefore the arthavādas, mantras, and nāmadheyas which are the integral parts of Codanā and those smṛtis and ācāras, also based on the vedas, thereby implying that the Bauddha smṛtis and their customs and practices are not authorities on dharma. So the whole of the first adhyāya is to be taken as the elaboration of the Codanā sūtra. The third sūtra— निमित्परीष्ठः can be taken as the pratijñā sūtra of the contents of the first pāda of the first adhyāya.

What is dharma and what is its authority are the two questions that have been answered by the sūtra चोदनालक्षणोऽर्थो धर्मः— One by express statement and the other by implication. To this effect the Vārttika runs thus :—

‘द्वयमेकेन सूत्रेण श्रुत्यथर्भ्यां निरूप्यते ।
स्वरूपेऽपि हि तस्योक्ते प्रमाणं कथ्यते ऽर्थतः ॥’

The word ‘चोदना’ generally means the Vedic injunction. So says the Bhāsyakāra—चोदनेति त्रियायाः प्रवर्तकं वचनमादुः ।

तत्प्रत्यक्षसूत्रेण साधितम् ‘औत्पतिकस्त्व’ इत्यादिना पादशेषेण प्रमाणमेवेत्यमंशः साधितः । तदेवमस्मिन्नेव पादे चोदनासूत्रप्रतिज्ञातार्थविशेषे साधिते उपरितनं पादत्रयं चोदनासूत्र शेषतया न सङ्गच्छ्यते किन्तु प्रथमे सूत्रे ‘किलक्षणो धर्मः’ इति धर्मस्य प्रमाणं वक्तव्यत्वेन प्रतिज्ञातं तत्रानेन पादेन चोदनायाः प्रामा यमुक्त्वा । अर्थवादस्मृतिनामधेयानामुपरितनेन पादत्रयेण प्रामाण्यं प्रतिपाद्यते । तेन चोदनासूत्रवदेव पादत्रयं ज्ञासासूत्रोक्तया ‘को धर्मः’ इत्यनयैव प्रतिज्ञया सङ्गच्छ्यते ।’

(5) “वस्तुतस्तु चोदनैवप्रमाणमिति साक्षाद्धर्मप्रभितिकरणस्य चोदनावाक्यस्य प्रामाण्यं प्रतिज्ञायां तच्छेष्टतया तन्मूलतयाच प्रमाणानामर्थवादस्मृत्यादीनामर्थार्त्प्रामाण्यं प्रतिज्ञातं भवति । अवधारणव्यवच्छेद्यास्तु चोदनानिरपेक्षा बौद्धाद्यागमा एवेति कृतस्नाध्यायार्थप्रतिज्ञापरत्वं चोदनासूत्रस्य । प्रथमपादार्थप्रतिज्ञा तु ‘तस्य निमित्परीष्ठः’ इति सूत्रेण कियतः ति कल्पयितुं युक्तम् । ग्रन्थकारपक्षे तु निमित्परीष्ठस्य नातीव-प्रयोजनमिति ध्येयम्” । Vide—Mayūkhāmalikā on Śāstradīpikā, N. S. edition. ibid, p. 2

But here it means the entire Vedas including the Vedic injunctions. So the compound 'चोदनालक्षणः' means that which is conveyed by the Vedas and that which possesses Codanā as authority. The word 'arthah' is to be derived as 'अर्थतेऽनेच'—that by which some desired fruit or result is accomplished. So the total sense is that dharma is that which is conveyed by the Vedas as the cause of a desired fruit—वेदवोधितश्रेयःसाधनताको धर्मः।

Objections have been raised as to the desirability or necessity of all the parts in the body of the definition of dharma. It is argued that dharma can be defined as an action enjoined by the Vedas—वैदविहितक्रियात्वं धर्मत्वम्। Then the substance like curd enjoined by the injunctions like 'दःना जुहोति' and the quality like the red colour contained in the injunction 'अरुण्या क्रीणाति' cannot be called dharmas because they are not actions. It is highly necessary to make the definition of dharma so wide and comprehensive as to include all that is enjoined by the Vedic injunctions—substance, quality, action, etc. Though these objects are perceptible they are called dharma because of their imperceptible capacity to produce some desired fruit through some action enjoined by the injunctions. So observes the *Vārttikakāra*—

'द्रव्यक्रियागुणादीनां धर्मत्वं स्थापयिष्यते ।
तेषामैन्द्रियक्त्वेऽपि न तद्रूपेण धर्मता ॥
श्रेयसाधनता ह्येषां नित्यं वेदाप्रतीयते ।
ताद्रूप्येण च धर्मत्वं तत्मान्नेन्द्रियगोचरः ॥'

And people who offer curd as the oblation in the Agni-hotra sacrifice with the desire of attaining the *indriyaphala* on the authority of the injunction 'दश्नेन्द्रियवामस्य जुहुयात्' are known as *dhārmikas*—those who have practised dharma; and this fact cannot be explained unless the oblation 'curd' is called *dharma*. Nor is it sufficient to say that dharma is that which is enjoined by

the Vedas—‘वेदविहितत्वं धर्मत्वम्’ . This no doubt includes all—substance, quality and actions—with the pole of dharma but it would also include under dharma certain enjoined action like the utterance of falsehood for the sake of marriage—‘विवाहार्थं मनूतं वदेत्’। The utterance of falsehood is prohibited by the niṣedha—‘नानूतं वदेत्’ —and thus brings to the speaker some sin and suffering ultimately. The injunction ‘विवाहार्थमनूतं वदेत्’ does not enjoin the utterance of falsehood for some worldly benefit; for, without an injunction even, the worldly man is apt to utter falsehood to attain his selfish end. It is a निषेदोत्तरविधि or अभ्यनुज्ञाविधि —an injunction following a prohibition (niṣedha) or permitting him to follow the evil practice under the emergency of marriage and it indicates that the man if he practices anṛtavadana under this emergency will not be liable to the sin and suffering which under any other circumstance he would have to undergo. The injunction of anṛtavadana does not therefore enjoin it for the attainment of any worldly or heavenly benefit. Hence it is not *dharma*. The part ‘श्रेयस्साधनत्वं’ which is the meaning of the ‘arthah’ in the sūtra is essential to exclude the fruits like svarga from the domain of dharma though they are described by the Veda as eternal abode or state of happiness, not associated with any kind of suffering. Similarly the part ‘वेदबोधितत्वं’ is essential to exclude from the scope of dharma certain daily practices like annabhakṣāna which are intended for some fruit like the preservation of life, etc.; since they are not enjoined by the Vedas but known only through our worldly experience as very essential for our existence, they are not dharmas.

Whether the Śyena sacrifice which is enjoined by the Vedic injunction—‘श्येनेनाभिचरन् यजेत्’—that for the fruit of abhicāra, a hiṁsā can be a dharma is a disputed question. It is dharma since it is enjoined by the Vedic injunction

as the cause of a fruit like abhicāra. The fruit abhicāra is a himsā—an activity to cause another's death—(मरणानुकूल-व्यापारः) which is prohibited and not its cause, viz., the Śyena sacrifice. Since it is the cause of himsā it can be grouped under tāmasa dharma as defined in the *Gītā*—परस्योत्सादनार्थं यत्तामसमुदाहृतम्। Tāmasa dharma is that which is intended for the destruction of another. So nobody would have any free liking to perform the Śyenayāga. Hence it is said that Śyenayāga is both dharma and adharma.⁶

It is argued that the dharma pratijñā in the first sūtra contains the adharma pratijñā also (by splitting the sūtra into अ अतः, अधर्मजिज्ञास) since the knowledge of adharma would help one to understand the nature of dharma. Moreover, the knowledge of dharma is essential to practice it while that of adharma is necessary to abstain from it and both the practice of dharma and the non-practice of adharma are essential for the attainment of final puruṣārtha-mokṣa. This view is spoken of by R̄śiputra Parameśvara in his *Jaiminiya-sūtrārtha Saṅgraha* as being explained by the Br̄hat-ṭīkākāra, viz., Kumārilabhaṭṭa—

“(इति) किङ्चचान्तर्धर्मस्य सूत्रिता यथा ।
 अधर्मस्यापि जिज्ञासा तथा सूत्रेण सूत्रिता ॥
 सन्धेस्साधारणत्वेन शब्दं छेत्तुं तथापि हि ।
 स्पष्टानुवित्स्तु शास्त्रादावृषेमर्जुलिकत्वतः ।
 नन्वधर्मोऽपि शास्त्रस्य पक्षे ऽस्मिन्स्यात्प्रयोजनम् ।
 यत तस्यापि जिज्ञासाकर्मभावात्पुमर्थता ॥
 अस्तु को दोष एषोऽपि हातुं पुंसेष्यते यतः ।
 तस्मात्वथानुनिष्ठा सोर्धम् तज्ज्ञानमीप्सितम् ॥
 जिह्वासोरपि चाधमं तथा तद्वीरपेक्षिता ।
 अभ्यधायि बृहट्टीकाकारैणैतदपि स्फुटम् ॥”

⁶ *Vide Bhāṭṭarāhasya*, Dharma definition Section, Conjeevaram edition p. 2.

It is on this assumption that adharma is also to be investigated in this Sūtra that Bhāṣyakāra says— “उभयमिह चोदनया लक्ष्यते—अर्थेऽनर्थस्त्वा । कोऽर्थः ? योनि श्रेयसाय ज्यौतिष्ठोमादिः । कोऽनर्थः ? यः प्रत्यवायाय श्येनो वज्र इषुरित्येवमादिः । तत्रानर्थो धर्म उक्तो मा भूदित्यर्थग्रहणम् ॥”

This passage explains the significance of the word ‘*arthah*’ in the dharmalakṣaṇa sūtra. It is interpreted as that which is capable of producing eternal bliss like svarga and it excludes from the scope of dharma all anarthaś capable of producing sins and sufferings in the performer. So the word Codanā means by lakṣaṇā the vidhivākyas like ‘अग्निहोत्रं जुहुयात्स्वर्गकाम्’ and the niṣedhavākyas like ‘न हि स्यात्सर्वा भूतानि’ the former enjoining the agnihotra sacrifice for the attainment of svarga and the latter prohibiting him-sās and declaring them as anarthaś in the sense that the practice of those prohibited things would bring to the practiser ultimate suffering—pratyavāya. The word ‘*arthah*’ includes anartha also. So dharma and adharma are as ‘चोदनालक्षणोऽर्थो धर्मः, and ‘चोदनालक्षणोऽनर्थोऽधर्मः’

The word ‘*dharmaḥ*’ is interpreted in the Bhāṣya as श्रेयस्करः—‘तस्माच्चोदनालक्षणोऽर्थः श्रेयस्करः—The Vārttika also says—

“धर्म इत्युपसंहर्ये यच्छ्रेयस्करभाषणम् ।
तद्वर्मपदवाच्यार्थनिरूपणविवक्षया ॥”

The term dharma means those sacrifices and the manifold accessories thereto and the consequent apūrva which is produced in the performer when these sacrifices are performed and endures in him till he is in a position to enjoy the श्रेयस्, the everlasting pleasure or happiness of mankind, both here and in the other world. The Puruṣā-sūkta passage ‘यज्ञेन यज्ञमयजन्त देवाः तानि धर्माणि प्रथमान्यासन्’ explains the term dharma. The first word *yajña* in this passage means *yajñasādhana* like dravya and *guṇa* and the second, sacrifices; so the total sense is that the Gods

performed various sacrifices with different kinds of accessories and these sacrifices and the accessories were the first dharma which are intended for the accomplishment of everlasting happiness—abhyudaya.

The word 'arthah' is spoken of by the Bhāsyakāra as excluding all anarthas from the scope of dharma. The word 'ubhayam' in the *bhāṣya* cited above means that which is prohibited—vidheya and niṣedha and they are called artha and anartha respectively. That Śyena is a dharma because it is enjoined by an injunction for a desired fruit and that it becomes an anartha only through its fruit—abhicāra—are explained in the *bhaāṣya*—“कथं पुनरसावनर्थः ? हिंसा हि सा। हिंसा च प्रतिषिद्धेति।”

Another interpretation of this *bhāṣya*—‘उभयमिह’ etc. is given in the *Vārttika*.⁷ The word ubhayam is taken in the sense of sādhya and sūdhana, the relation between the two being enjoined by the injunction. The first of the prescribed sacrifices is of two kinds—artha and anartha, the first representing svarga and the like which are not prohibited while the second belonging to the category of himsās which are prohibited. The Śyena sacrifice which is enjoined by a vidhivākyā does not come within the scope of the general himsāniṣedhavākyā—‘न हिंस्यात्सर्वी भूतानि’ though its fruit abhicāra is prohibited by it. Hence Śyena is not an anartha. The vidhivāyapāra operates only on the two amśas of the bhāvanā—sādhana and itikartavyatā and not on the *amśa* of sādhya since man acts on his own accord to attain his desired object. So the sādhyāmśa cannot be a vidheya—enjoined by a vidhi and that which becomes the object of vidhi is called artha and dharma. Hence the Śyena sacrifice is an artha and a dharma.

In his *Tātparyatīkā*, a commentary on *Ślokavārttika*, Bhattomveka says that the *bhāṣya* beginning with

⁷ *Vide Ślokavārttika*, I. I-2 Verses 219-225.

‘उभयमिह चोदनया लक्ष्यते’ which explains that Syena is an anartha is to be discarded, though the Vārttikakāra justifies it by giving valid interpretations (in verses 216 and the following) on the ground that Syena cannot, directly, metaphorically or through its fruit, be an instance of anartha since it is enjoined by a Vedic injunction for the attainment of a fruit and that it can be illustrated only by brahmahatyā and such other prohibited things—

‘तस्मादुभयमित्यत्र विवेयप्रतिषेध्ययोः।
यागादिव्रह्महृत्यादिर्वर्गयोः स्यान्निदर्शनम् ॥

“श्येनादीनां तु न साक्षात्प्रायुषचरेण नापि तत्कलस्यात्मर्थमिति तस्यात्मर्थत्वप्रति-
पादनपरं ‘श्येनो वज्र इषुरित्येवमादि’ भाष्यमुपेक्षणीयम् । तदुक्तं—

‘गुरोरप्यवलिप्तस्य कार्यकार्यमजानतः।
उत्पथं प्रतिमन्त्रस्य परित्यागो विधीयताम् ॥’

“श्येनादीनां विवेयत्वादिलिप्तस्यापि च साधनात् ।
उपचारादनर्थत्वं फलद्वारेण वर्णते ॥”⁸
इति व्याख्यानान्तरन्त्वनभिप्रेतमेव भाष्यगमनिकामात्रेणो तमिति ॥”⁹

The Naiyāyikas do not accept the Syena sacrifice as a dharma; so to exclude it, they add to the body of the definition of dharma the part— बलवदनिष्टाननुबन्ध that which is capable of bringing worse sin and suffering to the performer than what he obtains as its temporary fruit. The Syena sacrifice no doubt produces the immediate temporal fruit, viz., the destruction of enemies of the sacrificer but it is indirectly a hiṁsā and it brings him ultimate fall to hell (as indicated by the prohibition—‘न हिस्य त्सर्वा भूतानि’) which is considered a greater sin and suffering than the temporal gain and pleasure derived from

⁸ Vide ibid, I. 1-2 (Verse 215).

⁹ Vide Śloka Vārttika, T. 1-2 (Verse 216).

¹⁰ Vide Tātparyatīkā, Madras University Sanskrit Series, No. 13-p. 108.

the death of his foes. The Mīmāṃsakas object to the very interpretation of the compound बलवद्विष्टाननुबन्धि as given by the Naiyāyikas. The adjective balavat to anīṣṭa is not to be interpreted as 'greater ultimate suffering than the temporary gaining result, but they say balavat means the object of one's greatest hatred— उत्कटद्वेषविषयः . Both desire and hatred are matters of taste and what is liked by one is hated by the other. So one and the same sacrifice can become the object of greatest desire for one person or of greatest hatred for another; in the former he acts while in the latter he keeps aloof so their autkaṭya—a high degree in desire or hatred of an object which varies in different persons according to their taste and prohibition—पूर्वजन्मवासना is a generality which can be ascertained from the result औत्कटयं च जातिविशेषः फलकोक्त्रयः¹¹. So the Mīmāṃsakas contend that the adjunct बलवद्विष्टाननुबन्धि in the body of dharmalakṣaṇa cannot exclude the Śyena sacrifice from the realm of dharma, since we see persons who, following the Vedic injunctions and ignoring the himsā prohibition, perform the Śyena sacrifice simply to attain the temporal gain. We also see many people who are not moved an inch when the Vedic injunctions preach the obligatory nature of the daily practice of the Agnihotra sacrifice and the worship of sandhya by a dvija householder lest they should fall victims to the eternal divine punishment. Similarly, however much one is warned by the prohibitions that nobody should practise anykind of himsā—violent act leading to one's death, one is actuated by selfishness to commit murder for the removal of one's enemies from the face of the earth. So the Śāstras—both injunctions and prohibitions—enjoin and prohibit certain things for man's ultimate good but he acts only according to his taste and predilection. So the Mīmāṃsakas conclude

¹¹ Vide Bhāṭṭarākṣy, Conjeevaram Edition, p. 6.

that the part—बलवदनिष्टाननुवर्णित in the body of dharma-lakṣaṇa does not serve the intended purpose.

Again, the part वेद वोधित is to be qualified by the adverb स्वातन्त्र्येण which means independently and exclusively.¹² The Vedic injunctions like ‘अग्निहोत्रं जुहुया-स्वर्गकामः’ enjoin the Agnihotra sacrifice for the fruit of svarga and this fact is known exclusively from this particular injunction and not from any other pramāṇa. This is to exclude the final knowledge of Ātman—ātmataṭṭvajñāna—from the scope of dharma. The Upaniṣads which are the last parts of the Vedas explain, the nature of the knowledge of Ātman, as the only cause of final liberation—mokṣa. Hence it is वेदवोधितश्चेय साधनतारु But the fact that the ātmajñāna is the cause of liberation which is in the form of the removal or destruction of the ajñāna—nescience—the root-cause of this phenomenal world—‘अविद्यास्तमयो मोक्षः सा च बन्ध उदाहृतः’ can also be understood from our wordly knowledge of causality both positive and negative as in the instance that the knowledge of one object like the pot removes the ignorance of the same घटज्ञानासत्त्वे घटज्ञाननि निवृत्तिः and the absence of its knowledge leads only to the existence or continuity of its ignorance—घटज्ञानासत्त्वेतदज्ञानसत्त्वम् . If liberation is not the total destruction or the absolute removal of ajñāna and its effect as accepted by the Advaitins and if this phenomenal world is not the effect of the beginning-less ajñāna but is always real (satya) and without begin-

(१२) वेदबोध्यत्वं च वेदातिरिक्तप्रमाणेन स्वातन्त्र्येण अवोध्यत्वे सति वेद-न-बोध्यत्वम् । तेन तत्त्वसाक्षात्काररूपत्राह्यज्ञानस्य ब्रह्मविषयक सविलासाज्ञान-निवृत्तिरूपमोक्षजनकत्वस्य प्रमाणान्तरसिद्धस्योपनिषद्वोध्यत्वेऽपि न तत्प्य धर्मत्वा पत्तिः ॥ यदपि प्रपञ्चस्य सत्यवेन नाज्ञानकार्यत्वम्, मोक्षशैकविंशतिदुखध्वंसादि-रूपसत्त्वज्ञानजन्यः इति मतमपि प्रामाणिकम्, तदा मोक्षजनकत्वस्य प्रमाणान्तरसम्य-त्वात्तत्र धर्मत्वपरिहारार्थं वेदबोधि तत्वं विहाय विधिवोधितत्वं देयम् । ज्ञानस्य प्रमाणवस्तुपरतन्त्रत्वेन प्रवर्तनाविषयत्वाभावान्न विधिवोध्यत्वम् ।

Vide Bhāṭṭarakaḥasya, Dharma Definition section p. 3,

ning (anādi) and liberation is only the total destruction of the twenty-one kinds of pains—(एकविंशतिहृष्टः खध्वंसो मोक्षं तत्त्वज्ञानजन्यः) which is to be acquired by tattvajñāna, then it can be said that this fact, viz., that tattvajñāna leads to liberation is understood only from the Vedas so the tattvajñāna also becomes a dharma according to the definition—“स्वातन्त्र्येण वेदमात्रबःोधित श्रेयस्साधनताको धर्मः।” But (knowledge) is not dharma just like the sacrifices since it is not to be produced by the volition of a man—*puruṣakṛti*. It is produced when its necessary pramāṇas like the sensory organs and the object of cognition are present. So exclude therefore the tattvajñāna from the fold of dharma, the part वेदबोधित is to be modified as विधिबोधित . Tattvajñāna cannot be, as explained above, enjoined by an injunction.

It is even argued on the authority of certain smṛti passages like.—

‘इज्याचारदयाहिसादानस्वाध्यायकर्मणम् ।

अयन्तु परमो धर्मो यद्योगेनात्मदर्शनम् ॥’

the ātmajñāna which is to be acquired by yoga is the greatest dharma of all—yāga, (sacrifice) ācāras, (customs and practices) dayā (sympathy) ahimsā (non-violence) dāna (charity) svādhyāyakarma (the daily practices of Vedic recitation). It is called the greatest dharma because it is in its final form capable of removing the ajñāna which is described as a positive beginningless entity different from sat (the real) and from asat (the unreal) and which is known as the material cause of all kinds of worldly pains and sufferings. The Upaniṣad passages like ‘तरति शोकमात्मवित्’ proclaim that the ātmajñāna makes one free from all sufferings created by the avidyā. The passage—‘आत्मा वारे द्रष्टव्यः श्रोतन्यो मन्तव्यो निदिध्यासितव्यः— enjoins the ātmajñāna along with śravaṇa, manana and nididhyāsana. The question that the knowledge of ātman cannot be enjoined in the sense that it never becomes the

object of volition—kṛti and that it is produced by its pramāṇas and its object is to be solved by the fact that it can be said figuratively as a vidheya through its causes like the mental meditations—maṇahprāṇidhāna, as in the instances of Kāla (time) and ākāśa through their limitation—upādhis or āśrayas.

Those who do not accept knowledge as a dharma explain the word darśana in the sense of the means of knowledge—darśana karaṇa (by taking it a करणल्युडन्त viz., nirvikalpasamādhi which is the cause of ātmajñāna and which is produced by yoga—savikalpa samādhi. Those who accept ātmajñāna as a dharma argue that the word darśana is only a *bhāvalyudanta* in the sense of knowledge itself and that the word *yoga* can be interpreted as the sum total of the mental meditations from savikalpa-samādhi to nirvikalpasamādhi, when there is complete cessation of the mental activities and the activities of the sensory organs and the organs of action. The explanation of tavya pratyaya in 'दृष्टव्यः' in the sense of (deserving) is not acceptable if it is possible to interpret it in the primary sense of vidhi. Above all it is very essential to accept that this Upaniṣadic injunction—‘आत्मा वारे द्रष्टव्यः’ contains a very important commandment to save mankind from total ruin by falling into the deep whirlpool of samsāra—a commandment urging every human being to rise up above the ordinary level and bestow his thought on serious problem like ātmajñāna containing in the simple questions ‘who am I ?’ and ‘what am I.’ Such serious enquiries or investigations regarding the nature of Ātman and the means of main liberation from the bondages of the world are not generally made unless and until the man is compelled to do; and such deep philosophical and spiritual investigations are made in all Upaniṣads mostly in the form of dialogues between the Ācāryas and their disciples.¹³

¹³ Vide *Bhittarahasya*, the concluding section of dharma laksana in Rāmāṇi Sambhuhhatta's *Prabhavaṇi* n 5

FUTURE OF INDIAN MUSEUMS

By ADRISS BANERJI

Pre-War India

Introduction

THE museums, in every country, are national institutions recording the cultural heritage of a nation. Speaking about Museums L. V. Coleman said "Museums are deep rooted in sentiment and objective reality and have shown from the start that they are destined to endure and grow." Unfortunately, however, the scope and functions of museums were little understood in India, with the result that Indian Museums lacked that progressive spirit, which marked the museums movements of England, America and the continent of Europe during the years 1919—39. The man in the street and the ordinary citizens have denominated these as *Jādūghar* (magic house) and *ajāib-ghar* (curio-house) because these two terms express their emotional reaction. To them, it was not a scientific institution, but a place in which a magician's wand had collected wonder things, figures of men and beasts in stone, stuffed animals and birds, plants, machines and paintings.

Tradition about art galleries is not lacking in the colourful history of India, but museums seem to have been unknown. The most illuminating example of art galleries are to be found in Bhavabhūti's *Uttararāmacaritam*, where, Rāma was showing Sītā, the episodes of their wonderings in the forests and persecutions suffered at the hands of Rāvāna. The presence of Sītā, and Rāma, along with other principal *dramatis personae*, who could be recognised, suggests art of portraiture, though to what extent must be a moot point. The Rājasūya Parvam of the *Mahābhāratam* contains a fine description of the tributes sent; and the palace of Pāṇḍavas, which probably imply,

that such public exhibitions of curios were practised. At Maṭha near Vṛndāvana, there seems to have been a royal sculpture gallery (*devakula*). During the Muslim period, the name of Firoz Tughluq shines out as a connoisseur, due to the attention paid by him to the Mauryan pillars, and the ruins of Firoz Shah Kotla, still testify silently to his tastes; and Dara Shikoh, that unfortunate son of Shahejan, was a collector of books as well as savants. In that respect, all Muslim sovereigns were collectors in their own way, of manuscripts, calligraphs, rare copies of *Koran*, and paintings. This habit was emulated by the Peshwas. De Bigne that great savoyard adventurer, was a collector too. But these were more or less personal collections and not public institutions, in the sense that we know them to-day. In the continent, the great monasteries and nunneries were repositories of all knowledge. The huge manuscript libraries grew up there. The Vatican Museum and Library were not thrown open to the public till the eighteenth century. The first public museum in Europe was Versailles Palace after the Revolution. Where are the priceless collection of Medicis? In India, the royal palaces, the secluded *mathas*, the exclusive Brahmin homes, were the repositories of all knowledge. The hand of the vandals have all destroyed them.

Incubating Period

The first museum of its kind, to be established in Asia, was the museum of the *Asiatic Society of Bengal* in Calcutta, which was founded just forty years later than the *British Museum*, and as such is one of the oldest in the world. Even then, the motive behind the foundation was exhibition of the 'curiosities.' It was not until 1839, that state aid from the Board of Directors partially recognising the principle of state management was forthcoming. A museum on economic geology with a view to further the exploitation of the mineral resources of the

country was established later, thereby recognising the fact that museums are of prime necessity in any planning for the industrial reconstruction of the country. In Madras, efforts were being made since 1819, to establish a museum which was actually accomplished in 1846, and was formally opened in 1851. In 1856 six branch museums were established. The *Karachi Museum* was opened in 1851 by Sir Bartle Frere; and the first medical museum was started by the *Grant Medical College* of Bombay. The second half of the 19th century saw a number of new museums established at Lucknow and Nagpur (1863), Lahore (1864), Jaipur (1887), Rajkot (1888), *Rea Industrial Museum* at Delhi (1868), *Economic Museum* at Calcutta (1872), Muttra (1874), Raipur (1875), Trichur, Udaipur, Bhopal, Jaipur (1887) Rajkot (1888), *Rea Industrial Museum* at Poona (1889), Baroda and Bezwada (1889).

The arrival of Lord Curzon as the Viceroy of India, and his selection of Dr. (Later Sir) John Marshall, as the Director-General of Archaeology in India, marked the dawn of a new epoch in the history of museums in India. Dr. Marshall, a don of Oxford, and fresh from his experience in Greece, was eminently suited for the task on hand. Greece and Rome with their ancient heritage, continued devastations and inaccessibility of regions, offer in many respects, good parallels to India. The consequence of these two events have already been referred to by Messrs. Markham and Hargreaves. The causes of the origin and development of museums in India may be summarised below. They originated out of a desire on the part of officials to appreciate the ancient remains, the mute testimonies of the past and desire for proper exhibition and explanation of the 'curios.' The second factor was the desire for economic exploitation of the country. Thirdly, the great native princes, realising the interest that the officials of the sovereign power were taking in museums and

scientific studies, tried to emulate their example, for being regarded as progressives. Fourthly, the local museums were established at the places of excavation to facilitate the study of the exhibits with reference to their evnionmetns. But before the 20th century there has not been a single institution which was founded by public enterprise.

Public Response in India and elsewhere

The first museum established with public help is the *Prince of Wales Mesuem*, Bombay; then came the *Patna Museum* in Bihar; *Dacca Museum* in Bengal; the *Museum of the Vāngīya Sāhitya Pariṣad*, Calcutta; *Varendra Research Society's Museum*, Rajsahi; *Bhārata Kalā Bhāvanā*, Benares; and *Ashutosh Museum*, Calcutta University. The foundation of the *Museums Association of India* during the session of the Oriental Conference at Benares, has provided a common meeting ground for the representatives of various museums for exchanging views.

The greatest drawback of our national character is that for every form of national activity and for its maintenance, we look to the government for leadership and maintenance. The members of public, interested in museology, have failed to assert their views. In England most of the institutions depend on public support and private benefactions. But such is not the case in India. It is hoped that with the attainment of freedom our people will be in a position to realise their responsibility towards museums. To give two instances: on the 27th October, 1930, *The Times* announced the establishment of the *Courtauld Institute of Art* named after Mr. Samuel Courtauld who had undertaken the cost of building and equipping the institute. Sir Joseph Duveen promised £ 20,000. Lord Fareham of Lee promised to bequeath his priceless collection, should the institute function successfully. The Wyndham Galleries at the *Somerset County Museum*,

Taunton Castle was given to the *Somerset Archaeological and Natural History Society* by Mr. William Wyndham. Apart from these he gave munificent donations to the development and special purposes fund.¹

The financial position of the *Dacca Museum*, which is probably one of the oldest institutions of its kind in old Bengal, for want of beneficiaries from the non-official public, is too illuminating to require comment. Here it is, that attention of the rulers and leaders of public school of thought should be drawn. Those who can command must do so, those who can persuade, should utilise their rare powers.

The first great need of museum movement in this country, therefore, is planning on population basis. The Markham report has pointed to this lack of planning museums on population basis. "But in neither British India nor the Indian States have museums been distributed in a rational manner—some of the smaller towns such as Dehra-Dun, have museums of which any great city would be proud, whilst populous centres such as Ahmedabad and Amritsar have no museums at all."² The same report declared that fifteen towns with 1,00,000 population do not have museums.³

The museums in Calcutta and Bombay have seldom been planned to represent the cultural and economic growth of the city through centuries. They are generally museums of Art, Archaeology, and Ethnology—terms whose elasticity has no bounds. The museum collections are seldom representative of the city's industrial and commercial growth like that of Eskiltuna. Take a modern town like Bombay or Calcutta, the history of their phenomenal rise from mud flats and islands to populous cities of the

¹ *Museums Journal*, Vol. XXXIV, pp. 385.

² Markham and Hargreaves—*The Museums of India*, p.3,

³ *Ibid*, p.8.

world has been neglected. Few citizens know even the names of the original villages which constitute modern Calcutta and Bombay. The financial backwardness of the Indian Museums cannot be overemphasised. Ceylon, with its total population of 5,000,000 spends £ 7,000 (Rs 1,00,000) on museums. In British Malaya, about £ 9,000 is spent and Java spends about £ 25,000. Whereas, in India with a population of 353000000 the total expenditure does not exceed Rs. 6,84,000.⁴ Even this meagre finance is provided by the Government and modern states. There is the want of an enlightened public support and well balanced leadership from the rulers and the rich. There has been absolutely no effort to exploit all possibilities. To point out one instance, the crying need of Eastern U. P. is a local museum for cultural and economical development of these backward areas. Whether we look to Archaeology or Zoology, Botany or Industry, there is absolutely no precise information about these territories. But till 1945, there had been no effort. Yet this territory is washed by the Ganges and Ghagra, has the the birth place, the scene of *Nirvāṇa* of Buddha.. It has Piprawa, Johorganj (sic Zahurganj) Kathot, Khaira, Bhulia, Dominagarh to point out a few. There has been absolutely no public consciousness about these. No endeavour has been made to tap the resources other than those of the Government, such as gifts and municipal grants. To implement the meagre finances of Indian Museums statutory taxes for museums should be provided as in America. Portions of terminal taxes could also be utilised for this. Many States in U.S.A. have fruitfully utilised these methods⁵ for increasing the financial resources of the museums.

⁴ L. V. Coleman—*The Museums in America*, New York, 1939,
Part I.

⁵ Quoted in *Museums Journal*, Vol. XXXVI, p. 6.

A Modern Museum Defined

A museum, in modern sense of the term, is not an institution, remote, incomprehensible or comatose but a living institution, stimulating and inspiring. Men of different faiths have realised the value of museums as centres of education. Karl Marx, saw in it a means to achieve his class revolution, 'the knowledge of the world in order to change it' (Karl Marx—These Fuerbach)⁶. In an article contributed on the museums of U.S.S.R. in the 'Society for Cultural Relations with Foreign Countries' it is stated that "The museums, the treasures of innumerable monuments of material culture representing the labours of hundreds of thousands of generations, from the primitive man to the builders of socialism, were recognised as possessing that dynamic energy, capable of attaining the revolutionary objective."⁷ Lenin, who devastated more than all the museums in the world could contain in one of the largest areas on earth, had also to recognise the justification of this bourgeois creation.⁸ In the capitalistic countries, a modern museum constitutes a national service, the aims of which are twofold namely recreational and inspirational. They are the greatest aids to research and enquiry, here no longer 'cabinets de curiosite' are exhibited in majestic isolation, but as cultural representatives of the cycles of human experience.

In India, the museums are generally misunderstood as they are supposed to concern with Art and Archaeology and Natural history only. Whereas in other countries,

⁶ *I bid*, pp. 87-88.

⁷ *Museum Journal* Vol. XXXVI, p. 6.

⁸ "Without a clear understanding that only through a precise knowledge of the culture created by the whole evolution of mankind, only through its proper assimilation, is it possible to build up a proletarian culture, without such an understanding we cannot solve the problem" *Lenin's Collected Works*, Russian ed, Vol. XXX, p. 406.

museums representing every phase of human activity have been established. Few of these are : the Science Museum at Munich, founded by Oscar Von Miller;⁹ the various science Museums in U.S.A. ; Art Museums, Industries Museums, Military Museums and Regimental Museums, History, Geography, Agricultural, College and School or Children's Museums; whose duties are to interpret and exhibit well established facts of science. Pioneers in this respect are the South Kensington Museum, and the Munich Industrial Museum. They are centres for the cultivation of public taste and popular knowledge. A modern museum is not merely an accumulation of treasures but it presents its accumulated materials in a way so as to illuminate facts of various sciences by demonstrations, by working models, by diagrams, dioromas, mural paintings, in fact, by all the aids it can summon for their proper appreciation. Not mere statues or sculptures, standing against white walls, with levels containing pithy sentences, taking it for granted, that the visitor is capable of imagining the rest to construct the whole scene. Unfortunately, however, the museum technique has not made such a progress as to achieve this state in this country.

The aims and objects of museums have been very correctly defined by M. Jean Capart.¹⁰ The museums of to-day, have transformed themselves, from the purposeless jumble hoards of previous centuries, to scientific institutions of the first magnitude, by the systematic, logical, and

⁹ Oscar Von Miller nach eigenen Aufzeichn. A. G. 1932.

¹⁰ Just as the sea scatters on its shores some of the remains of life hidden in its depth, in the form of innumerable shells, so the waves of human history, in their tidal movements leave relics which I should be tempted to call human fossils. Museums of art and history are built to preserve such human fossils. We must be very careful not to infer that such relics remain there as lifeless, soulless objects. The time is long past for collections termed 'cabinets de curiosit.' Chairman's speech at Brussels Conference. *Museums Journal*, Vol. XXXV, p. 219.

well balanced exposition of their contents. The basic principle of museology lays stress on the proper use of museum material and advancement of knowledge. A museum which has been built up with a definite scope and objective, can be of greater service with a small collection, than a huge collection in a rambling hall, haphazardly arranged.

The Building

The first necessity of a modern museum is its building. Our museum sense generally remains contented on old discarded structures such as an ornate guest house, an old Durbar hall, or a College building, for housing and display of collections that are really valuable. At the very commencement, it is indeed necessary that a museum should have a building so that the planning of the permanent structure could be made with a view to all its needs. "To spend space and money on monumental halls which are unuseable, staircases which no one mounts and solid partitions which have no structural necessity—in fact to build an old house when a new one is indicated, is not to have learned what is required and to have missed the obvious lessons of museum experience." About Indian Museums, Messrs Mar-kham and Hargreaves were constrained to point out. "To summarise, from Bombay to Rangoon, from Peshawar to Trichinopoly, India has few ideal museum buildings—few cool spacious inviting temples of muses such as one sees in many American and European cities. From the outward point of view, few of them can compare architecturally with any, and foremost amongst those of beauty and design are those at Dehra Dun and Taxila. Taxila, this former city of King Taxiles, who was the active ally of Alexander of Macedon, that Macedon, that once held a million souls and was the centre of Greco-Budhist learning and culture, has now one of the most attractively built

and charming museums in India, fashioned after a Budhist monastery. It needed the inspiration of a poet to produce a museum worthy of such treasures as are here and with them something of the tramp of the legions and the culture of long past ages. Sarnath, too, has an attractive and appropriate building.”¹¹ It would be hard to think from this that India lacks in good buildings totally. But the pre-requisite of a museum building is not understood. It is neither a city hall, nor a set of assembly-rooms, nor a church, nor a temple but a museum planned, designed and erected for one set purpose.

The question of building brings us to two most important factors. First of this is lighting. India with its excessive sunshine, requires control of this, just as the ancient Indians, did with their spacious *chaitya* halls or the sanctums of their temples, which even now, impart a sense of mystic aloofness, in that solitary gloom, to the presiding divinity, even in the brightest day; while any one, who has entered them, knows how cool and pleasant they are, on a hot summe day, when a burning sun was scorching the outer world. In this instance, the ancient Iranian buildings, can give us very valuable help. Because, the comfort of a visitor is intimately associated, with his ability to appreciate the exhibits. In this respect, the *Sarnath Museum*, one of the largest of the local museums, fashioned after a Buddhist monastery, that existed in the Ganges Valley, suffers from extra heat. In addition to this inconvenience—the light from the clerestory windows, falling on the table cases, make the exhibits hazy, which can be nullified by curtains. The next point is the location. It should not only be centrally situated (if in a town), easily accessible, and free from vulgar attention, which is such a nuisance at otherwise charming places like Sarnath.

¹¹ Markham and Hargreaves—*The Museums of India*, p. 21.

The museums are not public amusement places, and their character in this respect should not be impaired. This a trust, which the management holds for posterity; and the trustees have no right to fritter away their trusts, they can augment but not barter.

Arrangement

The principal function of a museum is the arrangement of its collection. The museums for the public are pivoted on exhibition. The arrangement has an objective. That aim is first to indicate the purpose and character of the museum; secondly the cultivation of public taste. A large museum in fact is an encyclopedia. In an encyclopedia we get informations in a well ordered and systematic manner, authoritative as well as sufficient and well balanced. In the same manner collections in a museum has to be arranged with a view to diffuse knowledge, so that a visitor instead of remaining perplexed, by entering the main hall will have in the first place an idea about the scope of the collection, secondly will be able to garner sound information, without having to bother, or even to open a leaf of a printed book, should he choose to do so. That is the undying soul of museum technique. In the third place, the arrangement, should always make allowances for future developments. Fourthly, even in static collections, the galleries should not be overcrowded, as is the case with Sarnath, Muttra and so many other places. A visitor must not be overstrained, fatigued, his spirit must be carefully nursed. Too many specimens without any considerations of visual relations disturb him more, and prevent him from giving proper attention to deserving exhibits. Even in static collection, periodical changes would rouse zest, interest in the institution, should contribute to better appreciation. These changes can be announced through news-papers.

The arrangement should have a practical basis; and imagination should not be allowed to have free play.

"The museum has no need to suggest that which is not a fact, it has not to insinuate the palace or church, nor suggest the temple or shrine. A museum is different from all these and its peculiar to itself. It can deduce from the object much that neither the artists nor his time could have dreamed of. It is environed by its own emotional atmosphere. The sense of the selection involved in gathering the objects displayed, the care bestowed on them, their logical ordering, intimating to the beholder the organic growth of art, the scientific work involved herein, the dignity and harmony of exhibition, the service to the public, these are all forces that stimulate the emotions, without the help of expedients, which may throw doubt, however slight on the aesthetic efficacy of the objects themselves."¹²

Display

If arrangement is the principal factor in museum technique, display is its fundamental function. For success in display, some artistic sense and scientific acumen are necessary. In this respect research in India is at standstill, as a result of which we have become out of date. Horizontal boards, or at the greatest, plate glasses are invariable sights in Indian Museums. More than that, when the uses of large sized plate glasses, to facilitate visual studies, have become universal practice, it is not unusual to find the obsolete method of small panes being used. It is true of course, that in the Folk Museums of Scandinavia, ordinary glasses have been used, with considerable success, but the purpose of these museums differs considerably from ours.¹³ In exhibition, we need not hesi-

¹ Prtichard in his communications to the Boston Trustees. Quoted by I. V. Coleman—*The Museums in America*, Vol. I. pp. 269-70.

tate to emulate the example of shop-dressers. The purpose of a museum and shop display is almost the same. While the end of the shopkeeper is undoubtedly materialistic, the objective in a museum is emotional. Many Curators fear a loss of purpose and dignity, if shopping models are followed, but, it is the principle of rousing interests and creating aesthetics in display, that are involved. We should not be prude enough to reject ideas—though extremes are undesirable.¹⁴ The invariable method of display of textiles in India, is to pass a horizontal bar through them either in a table case or on the wall. Here, a little originality in display and thoughtfulness, will alleviate the boring monotony, create effect as well as indirectly help in appreciation. The visitors attention will be more drawn to them, instead of creating a feeling of repulsion, born out of monotony.

I may be allowed to explain our point by another example; the overcrowded art section of the Indian Museum, Calcutta; a picture of which appears in the *Museums of India*, p. 43. The first impression is a sea of cases, with a mass of images of all conceivable sizes, arranged without any purpose or aim. An objective was undoubtedly there, but the methods by which the Curator tried to attain it, were at least a century old. We have however different methods employed in the Liverpool Public Museums, with results of a charming nature. The methods were very simple—using plywood cubes of various sizes with coloured papers, and there was scheme and desire to create an effect. To quote Mr. Trevor Thomas :

² *Museums Journal*, Vol. XXXVII, pp. 469-92; C. E. Freeman-Museum Methods in Norway and Swedan.

³ *Selling Through the Window*, The Studio Ltd., New-York 1935. This is a book written by experts, which no museum Curator can neglect. But unfortunately it is seldom available in any Indian Library. The lessons that men of another professions are expected to learn can well be followed by Indian Museums, without any loss in the character of their institutions.

"The completed effect of the reconditioned gallery has been to produce a room with an unified atmosphere, cool with general scheme of greys set against the lime green walls of the room."¹⁵ Sometimes, an original mind can create diversions of a novel kind. The Buffalo Museum of Natural History (U.S.A.), adopted the method of displaying fish, by the use of rubber suction pads and by adhesives. The front of the case contained a large aperture and by aid of top lightning, the natural impression of fish seen below water was created.¹⁶ The Royal Ontario Museum of Geology, exhibited a model of an oil field in Texas, showing the surface instalments and the geological formations below the soil. The oil sand being coloured black.¹⁷ How one such model, showing coal deposits in Bihar, or oil deposits in Assam, will contribute towards public enlightenment?

Reserve collections

The museum arrangement has a dual significance. The exhibits for the larger public are generally placed in the galleries; while a reserve collection is maintained for study by experts, research students, and scholars. The principle was recognized as early as 1898 by Flower.¹⁸ Even small museums have these two dual purposes to serve. The psychology behind the proposal is quite evident. It is not sufficient to make the museum a mere series of exhibition halls. They must be prepared to meet the needs of the experts too, and the requirements of these two classes are different. To cater to the public, is to starve the scholar and the students. To expect the public to enjoy with the experts, specialists, and even amatures is to invite them in a feast, like the stork who asked the

⁴ *Museums Journal*, Vol. XXXIV, pp. 221-25, pt. XVI.

⁵ *Ibid.*, p. 225.

⁶ *Ibid.*, pt. XIX.

⁷ *Flower-Essays on Museums*, 1898.

jackal to dinner, and placed before him venison in a long necked short mouthed amphora, as narrated in *Aesops Fables*. The needs are quite distinct; and thoughtful planning and installation of collection is essential, for the ordinary visitor to be different from the arrangement of the material for the more advanced people. Next point to be remembered is that, the study or the reserve collection need not be open to ordinary visitors. For this reason, the arrangement at Boston, which was considered ideal have been criticised by L. V. Coleman.¹⁹ According to him the modified Munich scheme as enunciated by Mr. Fiske Kimball seems to be more appropriate,²⁰ but only wealthy institutions can carry out such costly schemes; with the result that small institutions with slender purses are left uncomprehending. In India, the material for study collections are abundant in almost all the museums such as Sarnath, Lucknow, Muttra, Madras, and Indian Museum, Calcutta. Due however to a tendency to over-crowd the galleries, the study collections are seldom thought of. In my Post-Graduate days in Calcutta, and after that till 1937, I never met with any arrangement, accessible to scholars, which can be denominated reserve collection. If mere, unsystematic stacking in under ground cellars, to which the advanced students had no access, or keeping them on concrete shelves, beside a restaurant, has to be regarded as study collection, then we have to change the definition of the term. The concept of the study or the reserve collection is different.

Labelling and other aids

Labelling is an art as well as a science. Its purpose being to convey information as precisely and as briefly as

¹⁹ L. V. Coleman—*The Museums in America*. Pt. II, pp. 251-52.

²⁰ Ibid., pp. 153-54; Pennsylvania Museum Bulletin, November, 1934.

possible. It is an art, because certain amount of taste, knowledge of colour scheme, harmony and balance, are essential. Unsightly label is a discordant element in the arrangement, and may ruin an otherwise successful display. It is a science, because it follows certain well established practices and formulae. The contents must be simple and direct. At Sarnath, the method followed is bilingual though the present writer made attempts to make it trilingual as a consideration to a great minority community. The aim was to appeal to a larger number. The material is good teak planks cut to the required sizes, planed and sand-papered. The past practice was to apply Black Japan, but experience shows that, when this solution is exposed continually to the tropical sun, as in the verandahs, the glaze disappears within a couple of months, and it commences to peel off within a year. An experiment was made, with French polish mixed with lamp black. So far, it has stood the sun without any remarkable change. A further period must elapse before we can consider the experiment to be successful. The letters must necessarily be of large size and prominent, and should be so placed so as not to strain the eyes of the visitors. For this reason we have followed three methods : First, the wall of the platforms or free pedestals, where the light is greatest. Secondly, on antiquities displayed on walls almost on the eye level. Those antiquities which have been displayed on running platforms have their labels at their foot on trapeze shaped pieces. A greater effect could be created, if on free pedestals of Gaya sand (a kind of white sand), we use light buff colour for the labels with letterings in deep brown. This would have the effect of almost effacing the labels, while brown letters will be read conveniently as if embossed on surrounding buff mass. Merely a question of optical illusion—but pleasant at that instead of monotonous black labels.

The labels being brief we might follow the suit of the American museums by providing *Looseleaf Guides* for the most remarkable specimens in a room, alcove or gallery. For example the Parkham, the Maholi image, the Baroda or the *Yupa* in the Muttra Museum, the Lion Capital, the Bala image and the preaching Buddha at Sarnath. These loose-leaf guides will contain fuller details, with notes on historical, technical and stylistical contents, of a specimen for people who will look long and stay long; for people who will want to remember and compare notes later on. About these Laurance Vail Coleman says "These loose leafed, mimeographed, note books, devoting a page to each important object in the room are for use of people taking time to enjoy and learn about individual pieces. They are not texts of art and history but intimate introductions to the exhibits."²¹ In addition to these there might be short Guides with a price that can reach every pocket. It should contain a general and historical introductions with a brief, very brief at that, reference to the most remarkable exhibits. Such a work was '*A Short Guide to the Indian Museum* and *Guides* to the Brahminical and Buddhist Section of the Prince of Wales Museum, Bombay, prepared by G. V. Acharya. Even if they were not the ideal, to be followed at all times, they were remarkable for a stage of excellence reached in India. Next comes *Handbooks*. In this category falls the *Guide to Sarnath* by B. Majumadar published by the Archaeolo-

²¹ L. V. Coleman—*The Museums in America*, part II, pp. 275-76.

"The same method is followed in the Palestine Archaeological Museum, Jerusalem." Owing to the legal necessity of providing information to the public in three languages, English, Arabic and Hebrew, it was at once clear that anything like adequate labels in the cases would leave no room for the objects. So it was decided to adopt 'gallery-books', i.e. a numbered list of antiquities on exhibition, with a brief description of each, its provenance and dates and few general notes. *Museums Journal* Vol. XXXVIII, pp.

gical Department. The treatment of both are different. Sir John Marshall is remarkable for felicity of expression in pithy sentences, concerning himself with evolution in style and archaeological contexts; while Mr. Majumadar is addicted to Jhonsonianism. None of the books so far published have reached such a high stage of excellence. Mr. Majumadar's work has however one great defect. Guides should be written in simple language. Because; an ordinary visitor, will soon tire of words with which he is not familiar. Therefore we are faced with the necessity of providing simple, smaller guide book for people who will not stay long and look long.

It is often forgotten by the authorities of the Indian Museums that, Catalogues are of prime necessity in Museum studies. Yet, the principal museums of India, like the *Indian Museum*, Calcutta; *Provincial Museum*, Lucknow; *Curzon Museum of Archaeology*, Muttra; *Central Museum*, Lahore; *Prince of Wales Museum*, Bombay; have none except antiquated ones. A catalogue for the Lucknow Museum was prepared by the late R. D. Banerji as early as 1906,²² but except a list of Inscriptions by Dr. Hirananda Sastri, no other publications are available. Nevertheless, the overriding necessity amongst the museum authorities in India is to appreciate the facilities offered by the modern printing methods, suitability of types for vision, nature, quality and usefulness of various types of reproductions such as the offset, linecuts, half tone processes. Much good material is ruined by bad reproductions, thereby the author, the publishers and the museum authorities, tend to loose esteem of progressive people.

²¹ By 1949 this too must have become out of date.

SHORT NOTES

PURĀNAS SHED NEW LIGHT ON GUPTA HISTORY*

By DASHARATHA SHARMA

RIGHTLY interpreted, the Purāṇas can even now shed new light not merely on the cultural but also the political history of the Gupta period. We need not trace up any new texts for the purpose, nor need we imagine the existence of texts now no longer extant. We have just to take the texts as they stand, and give them their literal meaning, laying aside, no doubt, all preconceived notions and partiality for the interpretations that have so far held the field.

The particular passage pertaining to Gupta history that I wish to refer to runs as follows in all the copies of the *Viṣṇu Purāṇa* consulted by Dr. D. C. Ganguly at Dacca :

1. *Anugāṅgam Prayāgañca Māgadha Guptāśca Magadhān bhokṣyanti.*
2. *Kośal-Odra-Puṇḍra-Tāmraliptān samudrataṭā- Purīñca Devarakṣito rakṣiyati.*
3. *i Kaliṅgam Māhiṣakam Mahendro.*
4. *bhaumān Guhām bhokṣyanti.*

The first three lines may be translated,

“ The Guptas of Magadha would rule over Magadha and the territories along the Ganges up to Prayāga. Devarakṣita would protect Kośala, Odra, Tāmra-

*Read before the first meeting of the Hindu College Historical Society, Delhi.

lipta and Puri on the sea-board, and similarly Mahendra, Māhiṣaka and Kaliṅga."

The reading of the fourth line is extremely corrupt. Its meaning, however, is made clear by the parallel passage of the *Vāyu Purāṇa* which reads,

"*etān janapadān sarvān pālayiṣyati vai Guhah.*"¹
i.e. Guha would have all these territories under his protection.

Is it not a matter of some surprise that historians have not so far paid any attention to the continuous line of succession presented by the names Devarakṣita, Mahendra and Guha? Devarakṣita, obviously, is Devagupta or Candragupta II, *rakṣita* being a mere substitute for the more usual word, "gupta." Devagupta, as a name of Candragupta II, is known to us from the inscriptions of Prabhāvatigupta and her son, Pravarasena II.² The Sānchī inscription calls him Devarāja.³ Mahendra is Candragupta II's son and successor, Mahendra Kumāragupta I. Almost every type of his coins mentions him as Mahendra, the title being probably assumed, as suggested by one of his coin legends, "*Aśvamedha-Mahendrah*," in commemoration of the horse-sacrifice or perhaps a number of horse-sacrifices that he may have performed.⁴ Guha, the next ruler mentioned in the passage quoted above, is Kumaragupta II's successor Skanda or Skandagupta, Guha being merely a synonym of Skanda. Initial

¹ Pargiter, *Dynasties of the Kali Age*, p. 54.

² See *EI*, XV, 30; *JASB*, XX, 56; *EI*, XXII, 170ff. etc.

³ *CII*, III, 29.

⁴ *Aśvamedha-Mahendrah*—one who achieves the status of Mahendra by his *aśvamedhas*. Indra is popularly known as Satarkatu. Ever afraid of his dignity as Indra being wrested by one who performs a hundred sacrifices, he is represented in Paurāṇic mythology as throwing some obstacle or other in the way of one performing his hundredth sacrifice. See for instance the stories of Sagara in the *Bhāgavata Purāṇa* and Dilipa in the *Raghuvamśa*.

letters in the *Mañjuśrīmūlakalpa* have been made to yield the names that they stand for; but none has given Devarakṣita, Mahendra, and Guha even the literal meanings that they have.

It is by no mere chance that the names of these rulers have been placed in this correct order by the Purāṇas, which give not merely the correct Gupta line of succession but also a good idea of Gupta imperial expansion. Magadha, with the territory along the Ganges, was under their direct rule; they enjoyed it,⁵ it was their *svabhoga*. To the other territories they gradually extended their protection. They were not directly enjoyed; they were protected, their rulers being allowed to continue in their possession on the acknowledgement of supremacy and payment of tribute.⁶

Samudragupta followed two different policies towards his contemporaries. He forcibly extirpated the rulers of the north. But he captured, liberated and reinstated the rulers of Kośala, Mahākāntāra, Kaurala, Kotṭura, Piṣṭapura, Eranḍapalla, Kāñcī, Avamuktaka Vengī, Pālakka, Devarāṣṭra and Kusthalapura, knowing that it would not be easy to control them from a distant capital like Pāṭaliputra.⁷ Candragupta II's policy was an extension of his father's. As described in our Paurāṇika passage, Devarakṣita, i.e. Candragupta II, "protected" Kośala (modern Bilāspur, Rāipur and Sambalpur districts), Odra (Northern Orissa), Puṇḍra (Northern Bengal), Tāmralipti (Tamlük) and Purī on the sea coast,

⁵ Mark the use of the root "bhuj" for these territories. For others the root used is "pa," to protect.

⁶ Skandagupta is called "*ksitipaśatapati*" in the Kahaun stone pillar inscription. If hundreds of rulers could be allowed to enjoy their territories, Candragupta II, Kumaragupta I and Skandagupta could not have followed the policy of out-right annexation applied to the northern rulers by Samudragupta.

⁷ See the Allahabad *prāśasti*, CII, III, p. 6ff.

i.e. Jagannātha-Purī. In other words, besides governing directly the territories bequeathed to him by Samudragupta, he rendered tributary to himself, i.e., brought under greater imperial control, though not under direct rule, the territories just mentioned. As lands adjoining the Gupta empire they were bound to be the first to feel the force of her expanding energy. Samudragupta had let them off with the payment, most probably, of costly presents for once; Candragupta rendered them definitely dependent. It was only on account of this southern extension that the writer of the Mehrauli Iron Pillar inscription could rightly boast that even "the southern ocean bore till then the fragrance carried by the breeze of his prowess."⁸

The next round of expansion followed in the reign of Mahendra, i.e., Mahendra Kumāragupta. Kalinga and Mahiṣaka adjoined the territories "protected" in Candragupta II's reign. It is therefore only natural that Gupta imperial protection should have been extended to them in the reign of Candragupta II's son and successor Mahendra.

This was the greatest expanse of the Gupta dominions. It was an achievement enough for any ruler to keep these intact in a single empire; and this was what Skandagupta actually did in spite of all troubles, internal as well as external. Hence the *Vāyu Purāṇa* is right in stating that Guha, i.e. Skandagupta would protect all these countries, *Etān janapadān Sarvān pālayiṣyati Vai Guhah*.

⁸ *Yasyād yapy adhivāsyate jalanidhīrvīryānilair-dakṣināḥ*, verse two of the inscription.

We know from Candragupta II's coins that he conquered also the dominions of the Western Saka Satraps. But of this the Purāṇas do not appear to have preserved any record.

The conquest of Pundra is also probably referred to in the Mehrauli Iron Pillar inscription.

The Paurāṇika account closes with Skandagupta's reign. It has nothing to say about the Gupta empire in its years of decay and degeneration, though what actually happened on the cultural plane, when India temporarily lay prostrate before barbaric invaders, is indicated by a number of verses describing the evils of the Kali Age.⁹

⁹ Pargiter, *Dynasties of the Kali Age*, p. 55.

A SHORT NOTE ON THE PRINCIPLES OF TAXATION IN ANCIENT INDIA

By RADHAKRISHNA CHAUDHARY

THE function of the government cannot be performed without incurring considerable expenditure. Tax is a necessity of the State. The State is maintained by finance.¹ According to Kauṭilya, finance is the basis of all activity (of the State).² In the early period of the society, taxation was a sort of voluntary subscription towards the State, but with the growth of administrative machinery, it was transferred into compulsory contribution.³

Manu lays down the positive injunctions that tax must be levied according to the Śāstra or Law “the King should take tax every year according to Śāstra or Law.”⁴ But the king had not the sole prerogative to impose taxes. He must consult the representatives of the people and he , “ in conjunction with the assembly, after full consideration, so levy taxes in his dominions that they may conduce to the happiness of both the rulers and the ruled.”⁵ The generally accepted principle was that taxes should be levied after a consideration of the income and expenditure of the people. Gautama asserts that a subject is bound to pay revenue to his king and supplements his statement by saying, “ Inasmuch as a king

¹ *Sāntiparva*, 133.

² *Arthaśāstra*, p. 73, 394.

³ P. N. Banerjee, “Public Administration in Ancient India” p. 173.

⁴ *Manu IX*, 119.

⁵ *Ibid*, VII., 128-129.

⁶ *Gautam*, X., 678 (Datta's Translation)

—*Sacred Books of the East*, Vol. 2, p. 230.

endures the safe possession of all these things (of cultivators and traders).⁶" Gautama is supported by Manu in his saying—"Tax should be levied (by the king) having protected the people with weapons."⁷ The king should imperceptibly realise tax from the people without harming them in the least. The highest duty of the king is to promote the happiness of the people. Revenue must be collected through honourable and accomplished men possessed of high and excellent character. While discharging the duties of the State, the king, the president of the assembly, his ministers and officials must observe the eternal principles as taught in the Vedas. "Let them act like fathers to the people."⁸ In order to have a sound basis of taxation Manu fixes the rate as follows:— Let the king take from traded people and artisan one-fifteenth part of their profit in silver and gold, one-sixth, one-eighth, or one-twelfth of agricultural produce such as rice.⁹ According to Gautama cultivators must pay to king a tax amounting to one-tenth, one-eighth or one-sixth of the produce. According to Baudhāyana, the king should receive one-sixth as his pay from the subjects. The king must be considerate in his behaviour to the people. If he takes it in cash instead of kind, there too, let him take it in such a way that the people would not suffer from poverty or from want of necessities of life, such as food, drink and so on. The ancient thinkers were altruistic in their thoughts and feelings.

⁷ *Manu IX. 119.*

⁸ *Ibid VII. 79, 80.*

⁹ *Manu VII. 130*—The amount depends on the nature of soil and manner of cultivation.

THE VIEWS OF SCHOLARS REGARDING THE VEDAS

The unjustified deductions of Historians—4.

(Geography of places outside the Punjab in the *Rgveda*)

By GIRISH CHANDRA AWASTHI

I have dwelt upon the contemporaneousness of the Vedas in my first article on the unjustified conclusions of European historians in my second and on the description of the ocean in the *Rgveda* in my third article.

In the present article I am dealing with the geography of places outside the Punjab. Historians assert that the Aryans came to the Punjab from Persia during the Rgvedic period and therefore there is no mention of places outside the Punjab in the *Rgveda*—*Rcā 8/3/24* contains the following: “Pakasthamanam bhojam.” The adjective “Bhoja” is used for Pakasthama Raja. *Aitareya Brāhmaṇa* chapter 38 Part 3 has the following:.... “Aitasyamadak sihnasyam dishiyekoha satwanam rajah bhaujya yaivate abhiṣicyante bhojetyanena bhiṣiktana cakṣata.” This means:

“All those who are rajas of the satwatās in this southern direction are ordained for Bhaujya—these ordained rajas of the south should be called Bhoja.” This proof from the *Aitareya* shows that the raja of the south is called Bhoja. The *Aitareya* is the Brāhmaṇa of the *Rgveda*. Thus the use of the adjective “Bhoja” for Pakasthama in the *Rgveda* shows him to be a raja of the south. Does the Deccan form part of the Punjab or is it west of the Punjab ? In *Rgveda 8/5/37* there is a description of gifts by Caidyakahu. A raja of chedi is called chaidya—Was the Cedi country a part of the Punjab ?

The Cedi country extends from the Narwar district of the Gwalior State to the Narmada and also touches the Vatsa country. The seat of its King Siśupāla stands on the banks of the Betwa. The Narwar district and was known as Suktimatī—even now it is called Canderi. A thousand years ago it was known as Tripuri and is clearly mentioned under this name in old deeds of gift. Some lexicographers have given the name of Traipur to the Cedi country. This Tripuri is near Jubbulpore six miles to the South of the Narmada and is known as Tewar and was the home of the maternal ancestors of the famous Cauhan hero of India—Prithviraj. This is known from *Prthvirāja Dīgvijaya* and other books. In R̄cā 7/18/6 the word matsyah is used for the matsya country. Turvaś raja had harassed the Matsya country. Is not Matsya country which is to the south-west of Kurukṣetra outside the Punjab? In Richa 3/53/14 there is a description of the Kīkaṭa country—Kikat is the name of Magadha as is acknowledged by all. In Richa 2/15/5 there is a description of the Mahī river, which flows from Rajputana to the Gujrat Sea and is known as Māhī. In R. 2/15/6 it is said that Indra made the Sindhu river flow towards the north. This kali Sindh flows in the Gwalior State from the south to the north. In R. 3/33/4 there is a description of Dr̄ṣadvatī river, Saraswati river and Apaya river and the Manuśtirth. All these are in Kurukṣetra as described in the Purāṇas. Some people take the Dr̄ṣadvatī to be the Khaggar. This is their misconception—the Khaggar is north of the Saraswati while the Dr̄ṣadvatī is south of the Saraswati Āpayā river is mentioned as the Apaga in the Purāṇas but the meaning of both terms is similar. Manuśtirth is at a distance of two miles from the Apaga is Kurukṣetra itself. Kurukṣetra is outside the Punjab. In R 4/30/18 there is mention of the name of the Sarayū river. This is a river of the United Provinces and falls

into the Ganga near Ballia. Rather the river named Sarayū joins the Ghagra to the west of Ayodhyā and becoming known as Sarayū falls into the Ganga near Ballia. In *R.* 5/53/17 there is a description of the Yamunā river. Some European scholars take this to be the Rāvī but is it fair to take it to be the Ravi instead of the well-known Yamunā? In *R.* 5/83/8 there is a prayer to Parjanya to lower the clouds and to cause such rainfall that the rivers might flow turning towards the east. How many rivers are there in the Punjab which flow towards the east? And how many such rivers are there before the Punjab? In *R.* 10/75/5 there is a description of the Ganga and Yamunā. Does the Ganga belong to the Punjab? In *R.* 7/96/2 there is a description of Sarasvatī river and it is stated in this description that it falls into the ocean. Some European scholars write: "The Harahwaiti river mentioned in the Avista is really the Sarasvatī. S has been changed into h, just as Sindhu has changed to Hindu. It is natural for S to change into H in Persian." This river is known as the Armandab and is a tributary of the Kabul which falls into the Sindhu river. The Sarasvatī river emerges in the hills from Palkṣa Praśravana and disappears at Vinaśana and again appearing and disappearing Puṣkara and other places of pilgrimage ultimately falls into the ocean. This is mentioned in *R.* 7/96/7. Does the Argandab river fall into the ocean that it may be taken to be the Sarasvatī? Messrs Macdonell and Keith have clearly acknowledged in the Vedic Index that it is a river of the Kurukṣetra which flows into the ocean. The Purāṇas hold that it falls into the ocean near Somnath in Sauraṣṭra. The contentions that Sindhu has been changed into Hindu owing to S changing into h also does not hold water. The Chinese Traveller, Houen Tsang, gives the ancient name of Bharata as Indu. He takes Indu to mean the moon. Just as the moon gives peace and light

to the world, in the same way this country gives knowledge to the world and destroying ignorance in the heart gives light and peace. It is because of this that its name is Indu and it is clear that Indu has been changed into Hindu. The word Hindu is derived from the word Sindhu. It cannot be that the Sindh province is called Hindustan. This is the name of India. Therefore, it is not right to hold that Hindu comes from Indu. In the Vālmiki *Rāmāyaṇa* the Sindhu river is called Indumatī. It appears reasonable that the word Indus was derived from this Indumatī and India was derived from Indus and not from Sindhu. In *R.* 8/96/13 there is a description of the Asur Kṛṣṇa concealing himself in the Amśumati river. In the book named *Bṛhaddēvatā* from 6/918 to 925 there is a description of Soma concealing himself in the Amśumati river in front of Kurudeśa. This Hastinapur, the capital of the Kauravas. This Kurudeśa is now the district of Meerut is still in existence in it under its old name. Meerut is in the United Provinces. In *R.* 8/20/25 and 10/75 we find the name of the Aśiknī river. It is written in *Nirukta* 9/26 that the water of Aśiknī is black. In the *Vyākaraṇa Mahābhāṣya* of Maharsi Kātyāyana "Varṇadánu dántán to padhatonah in 1/19 the word Aśiknī is derived from Asit and Asit is the name for black. The commentator of Nirukta, Durgacharya also holds the water of the Aśiknī to be black. European scholars take it to be the Chenab and advance the proofs proved by the Greek inhabitants in their support. But they have not written that this is the name of the Chenab. The water of the Chenab is white and not black. The Vedas are interpreted on the basis of the *Nirukta*, Brāhmaṇas and Śraut Sutras. Yáska is acknowledged as the most authoritative writer. In *R.* 10/25/5 the Aśiknī wood is used with Yamunā. This cannot mean the Yamuna whose water is black. This must mean the Kali river of the United Provinces, which

falls into the Ganga near Kanauj in the Farrukhabad District. In *R.* 4/1/15 there is a description of Gomant hill. There is a detailed description of it in *Harivamśa Purāṇa* and there is also a description of the defeat of the Raja of Magadha, Jarāsandha by Bhagawān Śrī Kṛṣṇa-candra.

In the *Harivamśa*, it is stated to be in South India. This hill is in the eastern boundary of the North Kanara district, 30 miles to the south-east of Sirso town. It is to the South of Banbasi village of the Mysore State and is a peak of the Sahyadri (Western ghats). For further information on the subject please see the 8th part of the book named *Bhāratīya Anuśilana*. Are all these in the Punjab or do they lie between Persia and in Punjab? In *R.* 10/137/2 there is a description of the eastern ocean. In *R.* 9/80/1 and 4/47/8 there is a description of the four oceans. All these oceans are outside the Punjab and the four oceans are mentioned as outside the Punjab and the four oceans are on the four sides of the earth.

REVIEWS OF BOOKS

THE VYAKARAÑA MAHA BHĀSYA Part I. Anhikas, 1st to 4th of Patañjali with (1) *Pradīpa* of Kaiyatā and (2) *Pradīpoddhyotana* of Annambhaṭṭa. Edited by the late Professor P. P. S. Sastri, M.A. and Dr. A. Sankaran both Curators, Madras Government Oriental Manuscripts Library and Professors of Sanskrit and Comparative Philology, Presidency College, Madras with an introduction by T. Chandrasekharan, M.A., Curator, Madras Government Oriental Manuscripts Library, Madras. Prepared under the orders of the Government of Madras. Printed by the Government Press, Madras. Introduction pages i to xiv and pp. 240. 1948. Price Rs. 20-12-0.

The *Mahā Bhāṣya* of Patañjali represents the third and last stage of the growth of classical Sanskrit Grammar begining with Pāṇini. "The style of his work is unparalleled in the whole range of Sanskrit [Śāstraic] literature only Saṅkara's *Bhāṣya* being worthy of a mention by its side." The spirit of independent thought combined with the great acumen and consummate scholarship which pervade the work of this admirable grammarian—to whom as far as our knowledge goes only one author of the later literature bears a comparison, namely, the Mīmāmsa philosopher Kumārila—could not allow him to become a mere paraphrase of another's words. The date of the *Mahā Bhāṣya* is now accepted at 150 B.C. and is a definite landmark in Indian chronology.

Such a great work has many commentaries some of them being unpublished even now; and that by Annam Bhaṭṭa the author of the popular *Tarka Samgraha* is now edited for the first time. The publication of the work was

begun during the curatorship of Prof. P. P. S. Sastri 1936—1942. He had also got ready an English translation but in this he was anticipated by the Annamalai University publication of the lectures of Dr. P. S. Subramania Sastri on the 1st three Āñhikas. The present curator has added a valuable introduction which sets forth the date of Annam Bhaṭṭa and also explains the merits which justify the present publication. The scholarly world is eagerly awaiting the completion of the work as this would enable a detailed comparison between the present work and that of Nageśa Bhaṭṭa. Annam Bhatta is shown to have lived in the Telugu districts of South India in the 2nd half of the 17th century A.D. and Nageśa Bhaṭṭa in Northern India in the 1st half of the 18th century A.D. and hence the tradition of *Mahā Bhāṣya* studies as handed down in the north and south of India would be a very useful subject of study for scholars and students of research.

The *Mahā-Bhāṣya* has earned a saying, महाभाष्यं वा पठनीयम्; महाराज्यं ता डासप्रीयम्। India is attaining proficiency in the latter and regarding the former how many are there in India who have read the whole *Mahā Bhāṣya* and how many are able to teach the same to students. Excepting Mm. Vasudeva Sastri Abhyankar's translation into Marathi there is no other translation of it in any other Indian Language.

A. S. Nataraja Ayyar.

ASIATIC JONES. The Life and influence of Sir William Jones (1746—1794) Pioneer of Indian Studies by A. J. Arberry Litt.D. Illustrated. Published for the British Council by Longmans Green and Co. Ltd., London pp. 40. first published 1946.

Sir William Jones came to India as the judge of the High Court of Bengal equipped as the preface states "with humility before the rich territory of Indian civilisation, art and philosophy which was in his day opening for the first time to the West; and he succeeded most completely in grasping the immense value of that territory of the human mind that is peculiar Indian civilisation." He will always be remembered in India as he was the founder of the Royal Asiatic Society of Bengal. That society paid its tribute by publishing a bicentenary birth commemoration volume in 1946 and intends to publish a variorum edition of the *Śākuntalam* as the earliest English translation was by Sir William Jones in 1790. The observation of Jones that "no philologer could examine the languages of Sanskrit, Latin and Greek without believing them to have sprung from the same common source" contains the germs of the science of Comparative Philology and the conception of a family of languages in which all the individual languages and dialects are related and are descended from a common ancestor suggested the application to languages of the historical and comparative method of investigation. Again Sir W. Jones translated *Manu* and was instrumental in having Jagannatha's legal digest translated in English which was later finished by Colebrooke. It was no wonder that Sir W. Jones was recognised by that sagacious observer Dr. Johnson as "one of the most enlightened sons of men" (Johnson's Miscellany). Sir W. Jones started the *Asiatic Researches* with a dissertation on the "orthography of Asiatic words" and publication of a text in Devanagari and a translation into English of the *Catu-Sūtrī Bhāgavatā* (Skanda 2 Adhyaya 10 Ślokas 32 to 35) and the *Mohamudgara* of Śāṅkara. Influence from the West is now on the wane as disclosed inter alia by the fact that not a single German scholar attended the latest conference of western indologists held recently in Paris;

India would always cherish the memory of Sir W. Jones and the surest way to repaying the debt due to the west would be the ability to foster the growth of Sanskrit Language and Literature and the ability to stand on its own legs in all branches of research in indology and also in its ability to impart the same to the rest of the world.

A. S. Nataraja Ayyar.

A STUDY ON VĀSTUVIDYĀ OR CANONS OF INDIAN ARCHITECTURE by Dr. Tarapada Bhattacharya, M.A., D.Litt. Assistant Professor of History, Bihar National College, Patna. Published by the author. 1948. Price Rs. 14. pages vii and 371.

The book is the fruit of the author's labour as the Research Scholar of the Government of Bengal during the years 1923—1926 when he worked under the late Askshya Kumar Mitra, C.I.E. and it was later accepted for the D. Litt. degree by the University of Calcutta in 1948. The author has traced the origin of Architecture from the Rgveda during the various periods of Hindu India. The Mānasāra regarded by Dr. Achrya as the source of all the works on Vastuvidya is now shown by the author to have belonged to the southern school and as a late compilation. The author shows that Vāstu Sāstra was inseparably connected with the political history of India.

It is a welcome sign of the times that students of Indian history are compelled to devote more time and attention to Architecture. The present author has written this useful work and its rich contents are worthy to be ranked with standard authors.

A. S. Nataraja Ayyar.

ALAMKARA SAMGRAHA of Amṛtānandayogin, Edited by Pandit V. Krishnamacharya and Pandit K. Ramachandra Sarma with an introduction by Dr. C. Kunhan Raja. Adyar Library Series no. 70. Pages xliii and p. 256. 1949. Price Rs. 9-0-0.

This work on poetics is now published in full in a critical edition for the first time. The whole work is in the form of 725 kārikās, like the works of Bhāmaha and Dandin, and 400 verses are given as illustrations of whom many could be traced to well known works. The first six chapters deal with Kāvyas and the remaining five with Nāṭakas. The author is shown to have lived in the second half of the fourteenth century. Dr. Kunhan Raja concludes his lengthy introduction by stating that it is very difficult to decide whether the author actually keeps up a tradition and how much of originality he has shown in writing the book. The publication of the work is very useful for writing a comprehensive history of poetics in Sanskrit Literature; and though a minor work in Alāmkara Sāstra it is by works like these that the study of Alāmkāra which attained the status and dignity of a Sāstra along with its philosophical compeers was actually kept up during the middle ages of India's history.

DEVELOPMENT OF INDIAN RAILWAYS by Nalinaksha Sanyal, M.A., Ph.D., Lecturer in Transport, Department of Commerce, Calcutta University, Published by the University of Calcutta, 1930, pages xvi and 397. with maps and plates.

The book is a convenient text book for M.A. classes in Economics and the author has traced the interesting history of Indian railway development in several chapters as the introduction of railway, the old guarantee terms 1850—

1868, state construction and administration 1869—1882, revival of companies 1882—1902, policy of state and company agencies 1903—1930. A further chapter if added would bring the book down to the present day. The author concludes that in railways the people of India had a machine that had united them into a nation and now have an important factor in the maintenance of law and order and the domination of one country by another. The present nationalisation of all railways and conversion as a state department forms the best guarantee for efficient handling of Indias' varied and intricate transport problems. The book secured the Ph.D. degree (Economics) of the University of London.

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GEOGRAPHICAL DATA IN INDIAN
INSCRIPTIONS

By B. C. LAW

To reconstruct a systematic geography of ancient India based on the inscriptional evidence is a desideratum. Previous writers on this interesting subject have not made much use of this valuable evidence. In this paper an attempt has been made to deal with some south Indian towns, villages, rivers, mountains etc., mainly relying on the inscriptions hitherto published.

Kadaba.—It is in the Tumkur district of the Mysore State, where copper-plates of Prabhūtavarṣa (Śaka samvat 735) were discovered (*EI.*, IV, 332 ff.).

Kadaikkottūr.—It is the name of a village (Hultsch, *SII.*, I, p. 105). Arīṣṭanemi ācārya belonged to it. It is mentioned in 391 of North Arcot district (vide Raṅgāchāri's list).

Kadāram (or *Kidāram*).—It is now the headquarters of the taluk of Ramnad Zamindari in the Madura district (*Ibid.*, II, p. 106). Kadāram being the first port of call for ships from India to Further India and China, was the place best known to the people of the Tamil country and therefore Tamil inscriptions refer to the conquest of Kadāram. The smaller Leyden copper-plates dated 1019 A.D. record an embassy from Kadāram to the Cola court at Āyiratṭali (*EI.*, XXII, 267—71).

Kaṭavalināḍu.—The Tiruppuvanam plates of Jaṭā-varman Kulaśekhara I refer to it. This country was divided into two parts, north and south (*EI.*, XXV, Pt. III).

Kaṭavapūḍi.—The Koduru grant of Ana-vota-red-di (Śaka 1280) refers to it, which may be identified with modern Kaluvapūḍi in the Gūḍivāḍa taluk of the Kistna District (*EI.*, XXV, Pt. III).

Kaliṅga.—The Kaliṅga country lies between the Godāvarī and the Mahānādī rivers (Hultzsch, *SII.*, I, pp. 63, 65, 95, etc.) The capital of Kaliṅga was Dantapurānagara (*EI.*, XIV). Many other Kaliṅga capitals existed in the Ganjam district (*EI.*, IV, 187). The Sonepur grant of Mahāśivaguptayajāti refers to Kaliṅga, Koṇgoda, Utkala and Kośala ruled by Laksmaṇasena of Gauda. Kaliṅga formed a geographical unit by itself, and had its own rulers from the earliest times. An eastern Gaṅga copper-plate grant from Sudava *E.I.*, XXVI, Pt. II, 66 ff.) also refers to Kaliṅganagara. According to this copper-plate Kāmarūpa is located in ancient Kalinga.

In the Aihole inscriptions of the seventh century A.D., Pulakesin II claims to have subdued the Kaliṅgas and took the fortress of Piṣṭapura (*EI.*, VI, pp. 4 ff.). Harṣadeva or Śriharṣa is described in a Nepalese inscription to have been the king of Kaliṅga, Odra, Gauda and other countries (*JRAS.*, 1898, pp. 384-5; *IHQ.*, 1927, p. 841). Another reference to Kaliṅga is found in the Rheraghat Inscription of Alhaṇadevī, the queen of Gayā-Karṇa of the Kalacuri dynasty, the grandson of the famous Lakṣmīkarṇa. It informs us that when Lakṣmīkarṇa gave full play to his heroism, Vaṅga trembled with Kaliṅga (*EI.*, II, p. 11).

Most of the early Gaṅgas of Kaliṅga like Hastivarman (*EI.*, XXIII, 65), Indravarman (*EI.*, XXV, 195),

Devendravarman (*EI.*, XXVI, 63), who described themselves as lords of Kaliṅga, issued their grants from the victorious camp at Kalinganagara. (*EI.*, XXVI, 67). The plates of the early Gaṅgā kings of Kaliṅga, like Jayavarmadeva and Indravarman, refer to the victorious residence of Śvetaka (*EI.*, XXIII, 261; XXIV, 181; XXVI, 167), which has been identified with Chikāti in the Ganjam district. For a list of ancient districts of Kaliṅga country as mentioned in the different Kaliṅga inscriptions of various dates, vide *Indian Culture*, XIV, p. 137.

In the fifth century A.D. the well-known Komarti grant introduces us to a Śrī Mahārāja named Candravarman, who is described as Kaliṅgādhipati or the lord of Kaliṅga (Sewell, *Historical Inscriptions of Southern India*, p. 18). To this dynasty Umavarman and Viśākhavarman, who were the lords of Kaliṅga, probably belonged. To about the same date as that of the Komarti grant, may be ascribed the inscription of a certain Kaliṅgādhipati Vāsiṣṭhīputra Śaktivarman of the Māthara family who granted from Piṣṭapura (Pithapuram) the village of Rākaluva in the Kaliṅgaviṣaya (*EI.*, XII, pp. 1 ff.). A copper-plate grant of eastern Cālukya king Bhīma I, mentions a village in Elamañci-Kaliṅga-deśa, which formed part of a province called Devarāṣṭra. According to the Kharod Inscription of Ratnadeva III, the lord of Kaliṅga was the youngest son of Kokalla (*EI.*, XXI, p. 159). According to some, Kaliṅgarājā came to be regarded as the son and not merely a descendant of Kokalla. The Kharod Inscription further says that Kaliṅgarājā became the lord of Tummāṇ, which has been identified by some with Tumana in the Bilaspur district (*IA.*, LIII, pp. 267 ff.). According to the Amoda plates, Kaliṅgarājā churned the king of Utkala and contributed prosperity to the treasury of Gāngeyadeva (*EI.*, XIX, p.

75). According to a South India Inscription dated 1135 A.D., a Gaṅgā king of Kaliṅga was defeated by Durjaya Maṇḍa II (EI., VI, 276). The ruler of Kaliṅga along with those of Kāncī, Kośala, Mālava, Lāṭa, Taṅka, etc., was defeated by Dantidurga, according to the Ellora Inscription, V, 23 and the Begumra plates of Indra III (EI., IX, 24 ff.).

Govinda III came to the bank of the Narmadā and conquered Kaliṅga and other countries including Mālava, Kośala, Vengī, Dāhala and Odraka (EI., XXIII, Pt. viii, p. 297).

Kalluru.—This ancient village is situated in the Repalle taluk of the Guṇṭur district (IA., XII, 248).

Kalapatti.—It is in Pālghāṭ, where a stone inscription was discovered (EI., XV, 145 ff.).

Kalubarigā.—It is the modern Gulbargā in the Nizam's territory (EI., XIII, 157).

Kalyāṇa.—This city was founded by the Coḍa king Kāmarāja, which became famous as Kāmapurī, 'the crest-jewel of the Āndhra country' (EI., XXVI, Pt. I).

Kamakapalli.—It is situated in the Girigāḍa village of the Karvannāḍga district (EI., XVI, 270).

Kanakavalli.—A village (*Ibid.*, I, p. 78, 79) belonging to Paṅgalanāḍu, a division of Paḍuvur-Koṭṭam in Jayāṅkonda-Coḷamāṇḍalam.

Kaṇḍarādityam.—It is the name of a village (*Ibid.*, I, p. 112) on the northern bank of the Kāverī in the Trichinopoly district. A chieftain of this name occurs in the inscriptions.

Kaṇḍeruvāḍi.—It is Kaṇḍeruvāṭivisaya district (*Ibid.*, I, pp. 38, 44). An order was issued to its inhabitants by the Cālukya Bhīma II. (Vide 98 of Kistna district in Raṅgāchāri's list). Kaṇḍeruvāṭivisaya seems to have been subdivided into three or four small districts. It comprised apparently the whole of Guṇṭur taluk, the eastern

portion of Sattenapalli and the northern parts of Tenāli taluk. The central portion of Guntur together with the south-eastern part of Sattenapalli taluk was called Uttara Kāñderuvāti-visaya (*EI.*, XXIII, Pt. V).

Kanni.—It is the name of a river which flowed in ancient times near Cape Comorin (*Vailur Inscription of Kopperunjingadeva*, *EI.*, XXIII, Pt. V).

Kanteru.—The Kanteru plates of Sālankāyana Vijayaskandāvarman refer to this village in the Guntur taluk, Guntur district (*EI.*, XXV, Pt. 1, January 1939).

Kanya.—It is the same as Kanyākumārī, the Tamil name of Cape of Comorin (*Ibid.*, Vol. III, p. 22 f. n.). It is also called Gangai-konḍaçolapuram. Here an inscription of Kulottuṅga Coḷa I. has been discovered (*EI.*, XXVI, Pt. VI, April 1942, pp. 274 ff.).

Karanipākkam.—It is also spelt as Kalanipākam. It is a village situated in Vellore taluk in north Arcot district, near Viriñcipuram (*Ibid.*, I. p. 136).

Karavandapuram.—This is the same as the village now known as Ukkirankottai in Kałakkudi-nādu in the Tinnevelly taluk. It was of great strategic importance in the time of the early Pāṇḍyas. Vestiges of a fort and a moat are even now visible, which give evidence to its former greatness. There are two Śiva temples called Arikeśariśvaram and Rājasiṅgiśvaram, in the vicinity of the village named after the Pāṇḍya kings, Arikeśarī and Rājasimha (*E.I.*, XXIII, pt. VII).

Karkudi.—This is the ancient name of Uyyakkondan Tirumalai in the Nandipanmamaṅgalam on the southern bank of the Kāverī (*Ibid.*, III, p. 231). It is in Rājāśrayacaturvedimaṅgalam in Pāndikulasamvaṇanādu (Vide Raṅgachāri's list, 1592).

Karṇāṭa country.—This country (*Ibid.*, I, pp. 69-70, 82, 130, 160, 164) figures prominently in Tamil classics. It has been described as a vast country (*dharāmaṇḍala*).

It is occupied by the Kanarese speaking people. The kings of Karnāṭa were nominally dependant on the kings of Vijayanagara.

Karur or Karuvur.—It is a village of the Coimbatore district (*Ibid.*, p. 126, f. n. I). It is also called Vañji which was the old capital of the Cera Kingdom. Ptolemy calls it Karur the capital of the Prince of Kerala (Burnell, *South Indian Paleography*, 2nd ed., p. 33, note 2; *ZDMG.*, Vol. XXXVII, p. 99; Hultzsch, *SII.*, I, p. 106, f. n. 2). It is a town in the present Trichy district prominently mentioned in Tamil classics. According to Ptolemy, Karoura was the capital of Kerobothros, i.e., Karalaputra. Karūra means ‘a black town’ (McCrindle, *Ancient India as described by Ptolemy*, Ed. S. N. Majumdar, p. 182).

Karuvūr.—It is the name of a village in the Coimbatore district. It is also the name of a town in the same district (*Ibid.*, II, pp. 250, 260, 288, 305; Vol. III, p. 31).

Kālibhanā.—The Kālibhanā copper-plate inscriptions of king Mahābharagupta I Janamejaya (*IHQ.*, XX No. 3) mention this village, lying about 9 miles to the north-east of Bolangir, the chief town of the Patna state in the Sambalpur district.

Kālidurga.—This is modern Calicut, a town (*Ibid.*, Vol. II, pp. 364—372). The Tamil form of this name is Kallikottai (Cf. *Ind. Ant.*, Vol. VIII, p. 283).

Kāliyūrkottam.—It is the name of a district (*Ibid.*, I, pp. 116, 117 and etc.). Its sub-division was Erikalnādu (vide 236 of North Arcot, Raṅgāchāri’s list).

Kāmapuri.—This city was founded by the Coda king Annadeva in the Andhra country, which perhaps became the capital of his principality (*EI.*, XXVI, Pt. I). It is also known as Kalyāṇa, the crest-jewel of the Andhradeśa.

Kāmkaraparti.—It stands on the bank of the Gautamī (another name of Godāvarī). It is identical with

the modern village of Kākaraparṇu, on the west bank of the Godāvarī (*EI.*, XXVI, Pt. I). It is at present included in the Tanuku taluk of the west Godāvarī district.

Kāṇa-nādu.—It is stated to be a division of Pāṇḍimāṇḍalam. The southern part of the Tirumeyyam taluk which is the southernmost part of the Pudukottai State, had in it this ancient district of Kāṇa-nādu. It was contiguous to Keralasingavaṇanādu (*EI.*, XXV, Pt. II, April 1939).

Kāndalur.—It is the name of a village. It may be identified with Chidambaram (*Ibid.*, I, pp. 63—65, 95, 140). Rājarāja I, is said to have destroyed the ships here.

Kānapper.—It is the name of a village in the Pāṇḍya country (*Ibid.*, Vol. II, p. 149). It is famous for its temple.

Kūṭtuppādi.—It is a village close to the Vellore station of the Madras Presidency (*S.I.I.*, p. 129, f. n. 3).

Kāttuttumbūr.—It is the name of a village. It was in Paṅgalanādu, a division of Paḍuvürkotṭam (*Ibid.*, I, pp. 78-79). It is really in the Vellore taluk of north Arcot district.

Kāvanūr.—It is the name of a village in the Guḍiyātam taluk of North Arcot District (*Ibid.*, I, p. 133). It is in the Saidapet taluk, Chingleput District.

Kāverī (or Kāvirī).—It is the name of a river which starting from Coorg passes through the districts of Coimbatore, Trichinopoly, and Tanjore, and falls into the Bay of Bengal. It is called “the beloved of the Pallavas.” This means that a Pallava king ruled over the country along the banks of the Kāverī river (*SII.*, I, p. 29). In the South Indian Inscriptions this river is associated with the name of the Colas. Hara asked Gunabhara: ‘ how could I standing in a temple on earth view the great power of the Colas or the river Kāverī ? (Hultsch, *SII.*, I, p. 34). The Cālukya king Pulakesin II

crossed this river with his victorious army to enter the Co_{la} country when this river had her current obstructed by the causeway formed by his elephants. The glory of the Kāverī forms an inexhaustible theme of early Tamil poetry. According to the *Manimekhalai* I.9—12;23—4) this noble stream was released by the sage Agastya from his waterpot at the request of the king Kānta and for the exaltation of the “children of the sun.” She was the special banner of the race of the Colas and she never disappointed them in the most protracted drought. The yearly freshes in the Kāverī formed the occasion of a carnival in which the whole nation took part from the king down to the meanest peasant. It is a famous river in South India, which rises in the Western Ghats and flows south-east through Mysore, and falls into the Bay of Bengal in the district of Tanjore in Madras Presidency. In ancient times, this river, noted for pearl-fishery, flowed down into the sea through the southern portion of the ancient kingdom of Co_{la}. Uragapura, the ancient capital of Co_{la}, was situated on the southern bank of this river. For further details, vide B. C. Law, *Rivers of India*, p. 51.

This river is mentioned in the *Rāmāyaṇa* (Kiśkindhākāṇḍa, XLI, 21, 25; Cf. *Harivamśa*, XXVII, 1416—22; *Mahābhārata*, Bhīṣmaparva, IX, 328; Vanaparva LXXXV, 8164—5, etc.). The Tīrthayātrā sections of the Purāṇas and Epics mention this river as very holy. It is Khaberos of Ptolemy (McCredie's *Ancient India as described by Ptolemy*, p. 65), which is said to have its source in the Adeisathron range which may be identified with the southern portion of the Sahya.

Kāvirippūmbaṭtanam.—It is the full Tamil name of Kāveripatṭanam at the mouth of the Kāverī river (*Ibid.*, II, p. 287). It must be kāverippūpatṭinam, an ancient sea-port capital of the Colas, washed away by the deluge according to Tamil classics.

Kerakera.—The Ādipura copper-plate of Narendra-bhañjadeva refers to this village in Ghoshdapir in Ādipura pargana (*E.I.*, XXV, Pt. IV).

Keralasiṅga-vaṇanādu.—The Tiruppuvanam plates of Jaṭavarman Kulaśekhara I refer to it, which covered a very large portion of the Tiruppattūr taluk of the Ramnad district, a part of the Pudukkottai State and seems to have extended into the Śivagaṅgā Zamindari (*E.I.*, XXV, Pt. II, April 1939).

Kindeppa.—This village was situated in the Tellavalliviṣaya (*E.I.*, XXIII, Pt. II).

Kodavalli.—It is to be identified with Kodolī, about 7 miles to the east of Kolhapur (*E.I.*, XXIII, Pt. I, January 1935).

Kolāulapura.—It has been identified by Rice with the modern Kolār in the east of Mysore (*E.I.*, XXVI, 167; Rice, *Mysore and Coorg from the Inscriptions*, p. 32).

Kollāpura.—It is modern Kolhāpur (*E.I.*, XXIII, Pt. I, January, 1935).

Komanda.—It is a village in the Nayāgarh State of Orissa where three copper-plates were unearthed (*E.I.*, XXIV, Pt. IV, p. 172)—*Komanda copper-plates of Nettabhañja*.

Komartī.—This village is situated two miles southwest of Narasannapeta, the headquarters of a taluk in the Ganjam district, where three copper-plates of Candavarman of Kaliṅga were discovered (*E.I.*, IV, 142).

Konamandala.—It is a country in the Godāvarī delta with which the Haihayas were closely connected (*E.I.*, IV, 84, 320). The chiefs of Konamandala trace their descent from Haihaya, Kṛtavīrya and Kārtavīrya who belonged to the race of the Yadus.

Korukonda.—It is a hill fort in the Godāvarī valley situated at a distance of about 9 miles to the north of Rajahmundry (*E.I.*, XXVI, Pt. I, January 1941).

Kośala-nādu (*Kośalai-nādu*).—This is southern Kośala which, according to Cunningham, corresponds to the Upper Valley of the Mahānādī and its tributaries (*Ibid.*, I. p. 97; *Arch. Survey of India*, Vol. XVII, p. 68). According to the Kuruspal Stone Inscription of Someśvaradeva, Mahākośala or Dakṣiṇa Kośala extended from the confines of Berar to Orissa and from Amarakantaka to Bastar (*EI.*, X, No. 4). In the Ratanpur Inscription of Jājalladeva we find that Kaliṅgarāja acquired the land of Dakṣiṇa Kośala and fixed his capital at Tummāṇa. According to the Bilhari Inscription Lakṣmaṇarāja is stated to have defeated the lord of Dakṣiṇa-Kośala (*EI.*, II, p. 305; I, p. 254). Dakṣiṇa-Kośala is generally taken to represent the modern division of Chattisgarh, while Tumāṇa has been identified with the modern village of Tumanā in the Bilaspur district (*EI.*, I, 39 ff., 45 ff.). According to the Jaina Jambuddīvapaṇṇatti, Kusāvatī was the capital of Dakṣiṇa-Kośala. It may have been precisely the city which is associated with the Vaitāḍhya range along which there were sixty Vidyādhara towns (*sattim vijjāhara-nagarāvāsā*, i, 12).

Koṭyāśrama.—It is the hermitage of Vaśiṣṭha, which has been identified with Kuting, 32 miles from Bāripādā (*EI.*, XXV, Pt. IV).

Kudiyāntaṇḍal.—This village is in the Chingleput district (*EI.*, XIV, 232).

Kudrāhāra.—It is the name of a district with its headquarters at Kudūra, which is the same as the modern Kūḍūra in the Bandar taluk of the Kitsna district (*EI.*, XXV, Pt. I, January 1939).

Kumārapura.—In the Juraḍa grant of Nettabhaṇja-deva Kumārapura is identified with the village of the same name in the Berhampur taluk of the Ganjam district (*EI.*, XXIV., Pt. I, January 1937).

Kummaṭa.—It is situated in the Doravadinādu. It

may be identified with Kumāra-Rāmaṇa Kummaṭa, situated at a distance of about 8 miles from Ānegondi (*EI.*, XXIII, Pt. V).

Kūniyūr.—This village is in the Ambāsamudram taluk of the Tinnevelly district, where copper-plates of the time of Venkaṭa II were discovered (*EI.*, III, 236).

Kroṣṭukavarttanī-Viṣaya.—It is the name of a district mentioned in some of the early and later Gaṅgā records. This has been identified by Hultzsch with modern Chicacole (*EI.*, XXVI, pt. II, 66 ff.; XXV, V, January 1940).

Kṛṣṇāpura.—It is a deserted village at the western extremity of the ruins of Vijayanagara, where an inscription of Kṛṣṇaraya engraved on a rough stone-lablet dated Śaka 1451 was discovered (*EI.*, I, 398). There is a village by this name situated six miles south-east of Tinnevelly, where copper-plates of Śadāśivarāya were discovered (*EI.*, IX, 328 ff.).

Lāmu.—It is situated two miles to the south of Tādikonda in the Guntur district (*EI.*, XXIII, Pt. V).

Luputurā.—Luputurā or Luputura is probably the same as Lipatungā of the Patna plates of the 6th year (*EI.*, III, 344). Some have identified it with Lepta, six miles south-east of Bolangir in the Patna state while others are inclined to think that either Nuptara or Nuparsiṅga within the Sonepur state should be identical with Lupaturā (*EI.*, XXIII, Pt. VII).

Madhyama-Kalinga.—It was the name of the territory, which roughly corresponds to the modern district of Vizagapatam (*EI.*, VI., 227, 358; *Annual Report of the South Indian Epigraphy*, 1909, p. 106; *ibid.*, 1918 p. 132). According to some, it seems to be identical with Modocalingae of Megasthenes (IA., VI, 338).

Madura.—This city is situated on the river Vaigai. It is full of temples, and is undoubtedly a religious city.

The temple of Viṣṇu is within a mile from the railway station, and the inside of it is made up of black marble with a pathway for circumambulation. The biggest of all temples at Madura is that of Mīnākṣī, which is Lakṣmī. This temple covers a very large area, a portion of which is dedicated to Mīnākṣī and other to Śiva. Madura was the capital of the Pāṇḍya kings. It was the capital of Jatāvarman who ascended the throne in the 13th century A.D. and conquered the Hoysala king Someśvara of Karpātaka (*EI.*, III, 8).

Maduramandalam.—It is the name of a country (*Ibid.*, I, pp. 97, 99, 112). It is the ancient Pāṇḍya country, the capital of which was Madura. This is known as Modoura by Ptolemy. It is situated on the banks of the river Vaigai.

Madurodayavaḷanādu.—It is one of the districts of the Pāṇḍya country (*EI.*, XXV, Pt. II, April, 1939).

Mahābalipuram.—This place is situated at a distance of about 35 miles to the south of Madras. According to a Vaiṣṇava saint, Śiva lived here with Viṣṇu, and hence we find shrines of both these deities situated close to each other. It is a place of pagodas. Besides, there are several caves, natural and artificial. In some of them we find very attractive cultural representation of Pauranic scenes. Mention may be made of the sculptures representing Mahiṣa-mardinī destroying the Rākṣasas, Arjuna's penance, Śrikṛṣṇa supporting the hill to protect the cattle from the anger of the rain-god, etc.

Mahākāntāra.—According to some Sambalpur on the Mahānadī was probably its capital. It is identified with the eastern Gaṇḍavana, or with the southern Jhārakhaṇḍa.

Mahendrācala.—The Gautamī plates of Gaṅgā Indravarman mention it, which probably refers to the hills of this name in the Ganjam district (*EI.*, XXIV, Pt.

IV, October, 1937). The Mahendra range of mountains extends from Ganjam as far south as the Pāṇḍya country to the whole of the eastern ghat range. The Mahendrādri or the Mahendra mountain was situated between the Gaṅgāśāgarasangama and the Sapta-Godāvarī. A portion of the eastern ghats near Ganjam is still called the Mahendra hill. Pargiter thinks that the name should be limited to the hills between the Mahānādī, Godāvarī and Wen (Bāna ?) Gaṅgā, and may perhaps comprise the portion of the eastern ghats north of the eastern ghats north of the Godāvarī (*Mārkaṇḍeyapurāṇa*, p. 305 note).

The minor hills associated with the Mahendra mountain were the Śrīparvata, Puṣpagiri, Venkaṭādri, Arunācala and R̥śabha.

The whole range of hills extending from Orissa to the district of Madurā was known as the Mahendraparvata. It included the eastern ghats. It joined the Mālaya mountain. Paraśurāma retired to this mountain after being defeated by Rāmacandra. The eastern ghats must have been known to the geographers of ancient India as the Mahendragiri, as the highest peak of the eastern ghats is still called by that name. They run as detached hills more or less parallel to the eastern coast of India, which are known by different names in different parts of the country. (For details, vide B. C. Law, *Mountains of India*, Calcutta Geographical Society Publication, No. 5, p. 22).

Mahendravādi.—It is a village 3 miles east-south-east of the Sholinghur railway station on the line from Arkonam junction to Arcot, where an inscription of Gunabhara written in archaic Pallava alphabet was discovered (*EI.*, IV, 152).

Malabar.—It is the Kerala country (*SII.*, II, pp 4, 241; vide also B. C. Law, *Tribes in Ancient India* pp. 193-94).

Malaikkūrram.—This is a district which may be identified with the Malayakūṭa (Mo-lo-Kiu-ch'a) of Hiuen Tsang which he located in the delta of the Kāverī (*Ibid.*, III, p. 197).

Malainādu.—It is confined to Malayalam or Mala-bar. It comprises the territory of the Pāṇḍyas besides those of the Cera king. It is mentioned in the inscription of Rājendra Coḷa. (*Ibid.*, II, pp. 236, 242 etc.).

Malaiyūr.—It is situated on a fine hill with a fort (*Ibid.*, Vol. III, p. 469).

Malayagiri.—It is the name of a hill (*Ibid.*, Vol. III, 422). A Pāṇḍya king leaving his own country sought refuge in this hill. Pargiter correctly identifies this range of hills with the portion of western ghats from the Nilgiris to the Cape Comorin. The hermitage of Agastya was situated on the Malayakūṭa which was also known as Śrikhaṇḍādri or even as Candanādri (Cf. Dhoyi's *Pavanadūtam*). The southern extension of the western ghat below the Kāverī, now known as the Travancore hills, really forms the western side of the Malayagiri.

Malkhed.—The Salotgi Inscription of Krṣṇa III describes this imperial capital of the Rāṣṭrakūṭas as 'sthirī-bhūta-kaṭake' i.e., the place where the military forces were located (*EI.*, IV., 66; XIII, 176 ff).

Mallai.—This is modern Mahābalipuram in the Chingleput district. (*Vailur Inscription of Kopperun-jingadeva*, *EI.*, XXIII, Pt. V).

Maṇalūr.—It is a village on the Tuṅgabhadrā (*Ibid.*, Vol. II, p. 230). There is a village named Manalūr in Pāṇḍyan territory (Vide Raṅgāchari's list, Tinnevelly, 515).

Manayirkottam.—It is the name of a district (*Ibid.*, I, p. 147).

Maṇimāṅgalam.—It is a village at the eastern extremity of the Conjeeveram taluk of the Chingleput district, about six miles west of Vāṇḍalur, a station on the S. I. Rly. In Sanskrit verses the name of the village is Ratnāgrahāra (*Ibid.*, Vol. III, pp. 48, 49, 50). In the inscriptions Narasimhapuram (Chingleput) came to be known as Kidāramgondāśolapuram (*Madras Epigraphical Reports*, 244 and 245 of 1910). A battle was fought here by Narasimhavarman, the Pallava king, in which Pulakesin was defeated (*Ibid.*, Vol. I, 144, 145; Vol. II, p. 363).

Inscriptions of the reign of Rājarāja I refer to Maṇimāṅgalam as Lokamahādevī-Caturvedimaṅgalam called after his queen Lokamahādevī, but the inscriptions recorded after his fifteenth year and in the reigns of his successors down to the reign of Kulottunga I call the village by the name of Rājacudāmaṇi-caturvedimaṅgalam (*MER.*, 289 and 292 of 1897, and 7 of 1892; Cf. *SII.*, III, Nos. 28—30).

Mañjirā.—It is a tributary of the Godāvarī, which rises from the Bālāghat ranges, and flows south-east and north to join the Godāvarī. It is fed by three streams on the left and by five on the right. Its another variant is Vāñjulā (*Vāyu Purāṇa*, XLV, 104).

Manneru.—It is a river in the Nellore district (*Ibid.*, II, p. 4).

Marudūr.—It is a village in the Kovilpatti taluk of the Tinnevelly district (*EI.*, XXIV, Pt. IV).

Mattepād.—It is a village in the Ongole taluk of the Guntur district, where the inscription engraved on five copper-plates of Dāmodaravarman was discovered (*EI.*, XVII, 327 ff.).

Māḍakkulam.—It lies to the west of Madurā (*EI.*, XXIV, Pt. IV, p. 170).

Māmallapuram.—This is a village which is generally called the seven pagodas situated on the sea coast, 32 miles south of Madras, famous for the Pallava remains (*Ibid.*, I, p. 1; Cf. Fergusson and Burgess, *Cave Temples*, pp. 105—159). It also served as the sea port of the Pallavas.

Māramāngalam.—It is in the Tinnevelly district. Māraneri and Māramāngalam were called in ancient times Māramāngalam (*EI.*, XXI, Pt. III).

Māvinūru.—It is the name of a village which is perhaps identical with Māvinūru of the Konnūr Inscription (*EI.*, VI, 28). Kielhorn has identified it with the modern Mannoor, 8 miles east by south of Konnūr. The Venkaṭapur Inscription of Amoghavarṣa (Śaka 828) records the gift of a garden with one thousand creepers at Māvinūru to one Candrateza-Bhṛṭṭāra (*EI.*, XXVI Pt. II, 59 ff.).

Māyiruḍingam.—This is an island surrounded by the deep sea as a moat (*Ibid.*, II, p. 109).

Melpatti.—It is in the Guḍiyāttam taluk of the North Arcot district (*EI.*, XXIII, Pt. IV, October, 1935).

Melpādi.—It is a village in north Arcot district, six miles north of Tiruvallam (*Ibid.*, II, 222, 249, etc.). It is situated on the western bank of the river Nīvā (*Ibid.*, III, p. 23). According to the Ambasamudram Inscription of Solanralaikonda Vīrapāṇḍya, it is in the Cittoor district (*EI.*, XXV, Pt. I, January 1939). The Karhad plates of Kṛṣṇa III were issued when the Rāṣṭrakūṭa king Govinda III was encamped here, engaged in taking possession of all the properties of the defeated feudatories (*EI.*, IV, 278).

Melur.—It is a village, about 16 miles north-west of Madura (*EI.*, XXI, Pt. III).

Meru.—This is a mountain which consists of gold and is supposed to be situated to the north of Jambudvīpa.

The temple at Chidambaram seems to have been looked upon as the southern Meru as it contained a large amount of gold on the roof of its golden hall (*Ibid.*, I, p. 166; II, p. 235).

Mindigal.—It is a village about 11 miles north-west of Chintāmaṇi, the headquarters of the Chintāmaṇi taluk of the Kolhar State in Mysore (*EI.*, V, 205 ff.).

Miyāru-nāḍu.—It included the present Tiruvallam in the North Arcot district and the surrounding region (*EI.*, XXIII, Pt. 11).

Mudumaḍuvu.—The inscriptions of Vaidumba Maḥarāja Gaṇḍatrinetra mention it, which may be identified with Mudimaḍugu in the Anantapur district (*EI.*, XXIV, Pt. IV, October 1937).

Mugaināḍu.—It is a district, a division in the middle of Paṅgalanāḍu (*Ibid.*, I, pp. 97, 99, 101), forming part of Jayaṅkonda-Colamandalam.

Murappu-nāḍu.—It is a village in the Śrīvaikuntam taluk of the Tinnevelly district, 6 miles east of Palamcot-tah and is situated on the right bank of the river Tāmraparnī (*EI.*, XXIV, IV, p. 166; Sewell, *List of Antiquities*, I, p. 312).

Murasīman.—The Kālibhanā copper-plate Inscriptions of king Mahābhavagupta I Janamejaya mention it, identified with Mursing in the Jarasingha Zamindari in the Patna State, Orissa (*IHQ.*, XX, No. 3).

Musikanagara.—It is referred to in the Hāthigumpha Inscription of king Khāravela of Kaliṅga, who in the second year of his reign is said to have struck terror into the heart of the people of that place (*EI.*; XX, 79, 87 Barua, *Old Brāhmī Inscriptions*. p. 176; *JRAS.*, 1922, p. 83). The *Mahābhārata* (*Bhiṣmaparva*, Ch. 9 p. 366) places this country in south India, which has been identified with Konkan (*Viṣṇupurāṇa*, p. 474). Dr. Fleet says that Musika is a part of the Malabar coast between

Quilon and Cape Comorin (*Bombay Gazetteer*, Vol. I, pt. II, p. 281). For further details vide B. C. Law, *Tribes in Ancient India*, p. 384.

Mutgi.—It is a village in the Bāgewādi taluk of the Bijapur district. It is situated some $6\frac{1}{2}$ miles to the south-west of Bāgewādi town. Its ancient name is Murttage, where two inscriptions were found (*EI.*, XV, 25).

Narasingapalli.—This village is in the Chicacole taluk of the Ganjam district, where the plates of Hastivarman of Kalinga of the year 79 were discovered (*EI.*, XXIII, Pt. II).

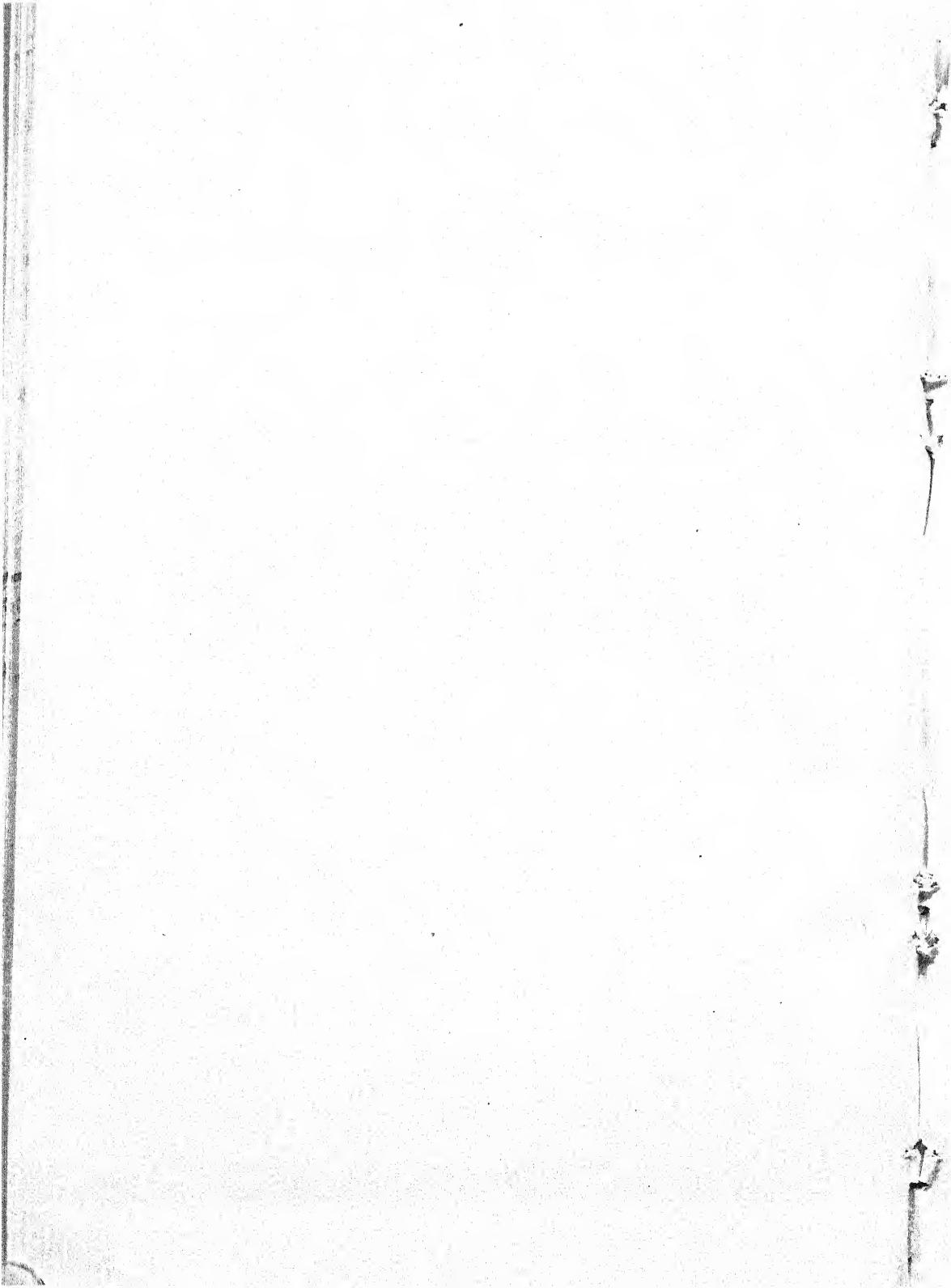
Navatula or Naratulā.—The Trilinga inscription of Devendravarman, son of Guñārṇava, refers to this village situated in the Korasodaka-pañcālī-viṣaya, which has been identified with the hamlet of Nantala, situated about 6 miles to the south-west of Parlakimedi. The Korashandā plates of Vishākhavarman (*EI.*, XXI, pp. 23) and the Chicacole plates of Indravarman (*IA.*, XIII, pp. 122 ff.) mention Korasodaka-pañcālī, which may be identified with the modern Korashandā, a village six miles to the south of Parlakimedi in the Ganjam district (*IHQ.*, XX, No. 3).

Śrī-madhurāntaka-caturvedi-mandalam.—This is an independent village in Kalatturkotṭam, a district of Jayan-gonḍaśolamaṇḍalam (*Ibid.*, III, p. 204).

Śrī-mallinātha-caturvedi-maṅgalam.—It is the name of a village in North Arcot district (*Ibid.*, I, pp. 77, 78 and 129), the people of which have been described as great.

Śrīraṅgam.—It is the name of an island near Trichinopoly (*Ibid.*, III, p. 168; Cf. *EI.*, 111, pp. 7 ff; *Rāṅganātha Inscription of Sundara-Pāṇḍya*; *Śrīraṅgam Plates of Mādhava Nāyaka* (*EI.*, XIII, 220 ff)). Here stands the Rāṅganātha temple. It was the place where Rāmānuja and Maṇavāla-mahāmuni dwelt for some time. The

Śrīraṅgam Inscription of Acyutarāya refers to the well-known place of pilgrimage in South India, especially sacred to the Vaiṣṇavas (*EI.*, XXIV, Pt. VI, April 1938). The Śrīraṅgam Inscription of Garuḍa-vāhana Bhaṭṭa dated the Śaka 1415 has the object of registering a gift of land made by Śrinivāsa (*EI.*, XXIV, Pt. II., April 1937). This island contains the Śaiva temple of Jambukeśvara where an inscription of Valaka-Kāmaya (Śaka samvat 1403) was discovered (*EI.*, III, p. 72). This island is situated three miles to the north of the town of Trichinopoly between the two branches of the river Kāverī. The great temple stands in the centre of this island, which was built by the Nāyaka rulers of Pāṇḍya. It is a great place of pilgrimage as mentioned in the *Matsyapurāṇa*, *Padmapurāṇa* and *Śrī-raṅgamāhātmya*, forming a part of the *Brahmāṇḍapurāṇa*. The celebrated Vaiṣṇava reformer Rāmānuja lived and died here in the middle of the 11th century A.D. Rāmacandra is said to have stayed here on his way to Laṅkā. The great temple which is a very old one, was renovated and improved by the Coḷa, Pāṇḍya and other kings of South India. The Śrīraṅgam copper-plates of Harihara-Rāya, belong to the Śrīraṅgam nātha temple at Śrīraṅgam (*EI.*, XVI, 222 ff.).



GAÑGEŚA'S DEFINITION OF VALID KNOWLEDGE

By TARA SANKAR BHATTACHARYA

VALID knowledge (Pramā), according to Gañgeśa, is the perception of an object in a place where it is. Or it is the perception of the object in its locus in the character in which it exists there.¹ When the rope is perceived as a rope, we have valid knowledge of the rope. Here Mathurānātha points out that the real meaning of Gañgeśa is that when a thing is perceived to possess a certain character, the proper relation between that character and that thing is to be perceived. The jar bears the relation of inherence to its two-halves. Hence the knowledge of the jar as bearing the relation of conjunction to its halves is not a right knowledge. The author of *Siddhāntamuktāvalī* puts this in very clear terms : A possesses B in a relation R; Here A is a substantive having for its adjective B in the relation R; now A is to be perceived to possess B in the relation R, if the perception is to be valid.²

Apramā (wrong knowledge) is the reverse of valid knowledge. It is the knowledge of an object in a locus where it is not. In other words, when a thing A is absent in a locus B, the knowledge in B of something which has the character of A is a wrong knowledge.³ To be more precise, when a definite subject perceives a specific object in a place which as such is characterised by the absence of this object, this subject has an illusory perception (bhrama). In the words of Mathurānātha, a specific

¹ Yatra yadasti tatra tasyānubhāḥ pramā. Tadvati tatprakārakānubhavo vā (*Tattvacintāmani*, part I, p. 401).

² Yena sambandhena yadvattā, tena sambandhenatadvadviśesakatvai tena sambandhena tatprakārakatvam vācyam.

³ Tadabhāvavati tatprakārakajñānam vā apramā (*Tattvacintāmani*, part I, p. 401).

substratum may be characterised essentially by the absence of a specific negatum; this negatum in its own character is absent there; now the perception of an object having the character of this negatum in that substratum, by a definite subject, is an illusion.⁴ Correct knowledge is other than this illusion. It is the perception of a thing in its own character. When the jar is perceived as characterised by jar-hood, we have right knowledge of the jar; or when a thing possesses a certain quality, the perception of this thing so qualified is a correct perception.

It is to be remembered here that the question of right or wrong knowledge is a relevant one only with regard to determinate perception. Indeterminate perception is neither valid nor illusory, because it cannot be characterised and is not marked out by any definite relation.⁵ It is mere sensing of the object. This sensing is devoid of name and classification (*nāmajātyādi-rahitam*). When the object of perception is classified and named, we have determinate perception. In a valid determinate perception the contact of the sense-organ with the object produces a knowledge of the object in its true character.⁶ It is a sensuous knowledge of the known in its essential nature at its proper place.

Objection may be raised that in the judgment, “The conch-shell appears as *this* silver,” the knowledge of the “*this*” is valid and the knowledge of the “silver” is illusory in the same substratum (viz., the conch-shell).⁷

⁴ *Māthurī*, *Ibid.* p. 405.

⁵ Prakāratādisūnyam hi sambandhānavagāhi tat (*Bhāṣāpariccheda*).

⁶ Indriyārtha-sannikarsotpannamavyabhicāri yathārtham vajjñānam tat pratyakṣa-pramā (*Māthurī*, *Tattvacintāmani*, part I, p. 409).

⁷ Suktāvidaiḥ rajatamitijñānamekasmin visaye idantvasya pramā rajatasya ca bhramah. *Ibid.*

The reply is that when a substratum is possessed of the "this", the percepti of the "this" there is a valid one. But the perception of silver in a locus where it is absent is an illusion. The conch-shell is not the locus of silver-hood and therefore not of "this silver." Hence there cannot be any question of a valid knowledge of the "this" which is an adjunct of silver as characterising a conch-shell.

It may be objected to that our senses come into contact only with certain parts of a thing, say the parts of a jar and hence the knowledge of the whole jar by seeing a part of it is an illusion.

The reply is that the whole jar is not perceived in a locus where the jar is absent. Similarly, when the jar is present and is in contact with the sense, we have a knowledge of the whole jar, the whole being inherent in the part.

Again, the objection may be that when a thing, say A, is a spatially extended whole and another thing, say B, is in conjunction with some part of A, B is both present and absent in A (present in some part and absent in another); the result is that in the same substratum (A) we have both right and wrong knowledge, there being the knowledge of B in A where it is absent and also the knowledge of B in A where it is present.

This objection is unfounded. When B is in conjunction with A, it is foolish to say that it is both in conjunction with A and not in conjunction with A. We do not perceive both conjunction (of B) and its absence in A at the same time. When the monkey is present on the tree, it is illogical to say that the monkey is both present and absent on the tree (Gangeśa here adopts the view of the author of the "*Nyāya-līlāvati*" that conjunction is pervasive or *vyāpaka*). As a matter of fact, the judgment that the monkey is in conjunction with the top

of the tree and not with the bottom is a wrong judgment. When the monkey is present on the tree, the tree is in conjunction with the monkey, even as the cow and not a part of it is determined by the possession of the hump. Similarly, a jar may turn red by chemical action and by further chemical action may turn black. In this case the judgment that the jar is red at some point of time and black at some other is a valid one. But the judgment that the jar is black now, i.e., at the moment when it turns red, is an erroneous one.

According to some thinkers, when a thing is perceived, its perception is valid (*anubhavatvameva prāmāṇyaih*). Even in illusory perception, the elements of the illusion are accepted as real.⁸ The snake and the rope are the elements of the snake-rope illusion. Both the snake and the rope are real, but their unity is unreal. When tin is perceived as silver, tin and silver by themselves are not unreal. But the perception of silver in a locus where it is absent, i.e., in tin in which silver-hood does not inhere, is a wrong perception. As a matter of fact, the perception of silver in a place in which silver-hood inheres is a valid perception. But tin is not characterised by silver-hood. Hence when tin is seen as silver, we have an illusion.

Objection may be raised here that perception being valid in some cases and wrong in others, perceptual knowledge cannot be said to be valid in all cases.

This objection is well-founded. Perceptual knowledge is correct with regard to specific objects. Silver having its silver-hood inherent in it is perceived normally. This perception is valid. But tin is sometimes perceived wrongly as silver. Here the perception of the absence of silver in tin is a valid perception. In other words, the

⁸ *Bhrame'pyamśamādāy় pramā-vyavahārāt. Taitvacintāmaṇi*, Part I, p. 413.

perceptual judgment "Silver is not tin" is a correct judgment. When, however, we consider a valid generic judgment, e.g., "All things are knowable," the judgment "All things are not not-knowable" is valid.⁹

Thus valid knowledge is the perception of an object in the relation and character in which it exists in its locus and wrong knowledge is the perception of an object in a locus where it is not. Now as to the valid knowledge of an essence (dharma), the essence which is known co-exists with the character in which it is known; in other words, valid knowledge of an essence is the perception of an object which co-exists with this essence.¹⁰ When I have valid knowledge of jar-hood, jar-hood and my object of knowledge co-exist, i.e., my object of knowledge is not different from jar-hood, i.e., what is known here is not not-jar-hood. But when the object of knowledge and the essence do not co-exist, we have wrong knowledge. If not-silver-hood is perceived as silver (e.g. when tin is perceived as silver), we have an illusory knowledge of silver-hood. Here the object of knowledge, viz., silver-hood inheres in silver and is not co-existent with not-silver-hood. We cannot, however, distinguish between right and wrong knowledge, i.e., right knowledge and wrong knowledge overlap, when the compound judgment "This is silver and silver is tin" is taken as a whole.

Valid knowledge may also be defined as the perception of a thing through a character which is not the negatum of the absolute non-existence qualifying the thing

⁹ Kevalānvayini viśayataśrayāvṛttiravṛttireva prasiddhah, *Ibid.* p. 416.

¹⁰ Yatprakārikā yā viśayata tatprakārasamānādhikarana-viśaya-tāka, svaprakāra-samānādhikarana-viśayatākavā anubhavaḥ pramā. *Ibid.* p. 417.

(perceived).¹¹ When the (red) jar is perceived as red, red is not consciousness which is never present in the jar. This definition of valid knowledge may be expressed in the three different ways.

- (a) Valid knowledge is the perception of a thing through a character which is not the character of the negatum absent in the thing.
- (b) Valid knowledge is not the perception of (an apparent) character which (really) is the negatum of the absolute non-existence co-existing with this character.
- (c) Valid knowledge is the perception of a character which is not the nature of the negatum of the absolute non-existence co-existing with this character.¹²

To explain (b) and (c) above, the snake perceived in the rope is absent in the rope. Here the absence of the real snake and the apparent snake co-exist. Valid knowledge is not the perception of this apparent snake in the rope. Similarly, valid knowledge is the perception of the rope as the rope which is not the apparent snake which is really absent in the rope.

It follows from these that wrong knowledge is the perception of a character which is not co-existent with the essence of the thing perceived; or bhrama is the knowledge of a character whose locus is different from the locus of the essence of the thing perceived.¹³ When we consider the wrong judgment "This tin is silver," the locus of tin-hood is not silver and the locus of silver-hood is silver

¹¹ Viśesya-niṣṭhātyantābhāvā-pratiyogiprakāraka-visayatā-pratiyogī anubhavaḥ. *Ibid.* p. 419.

¹² *Tattvacintāmani* part I, p. 419-420.

¹³ Svavyādhikarana-prakārāvacchinna-visayatā-pratiyogijñānam vā bhramah. *Ibid.* p. 420-421.

and hence the perception of tin as silver is an illusion. But in the compound judgment, "These two viz., this jar and this cloth are," the objects of knowledge, though perceived together, are different. Here the cloth is not perceived as the jar or vice versa and consequently there is no illusion. As a matter of fact, the object of perception cannot be said to possess a character other than its own, such a character having no empirical validity. In other words, the object is revealed as it is to our knowledge (in correct perception).¹⁴

Objection may be raised that in the judgments "This subject has knowledge and this is the jar," there is doubt as to whether the subject possesses the knowledge of this jar and this doubt is not possible, if the object is revealed as it is to the subject.¹⁵

The reply to this objection is that of course there may be doubt as to whether *this* subject knows *this* jar or not, but this doubt does not prove that the object is not known as it is. One may doubt as to whether a particular subject knows a particular object; but when an object is known, it is known as it is. There can be the knowledge of a jar as it is and this knowledge is a property of the subject, i.e., the self. But there may be doubt as to whether *this* self has the knowledge of *this* jar.

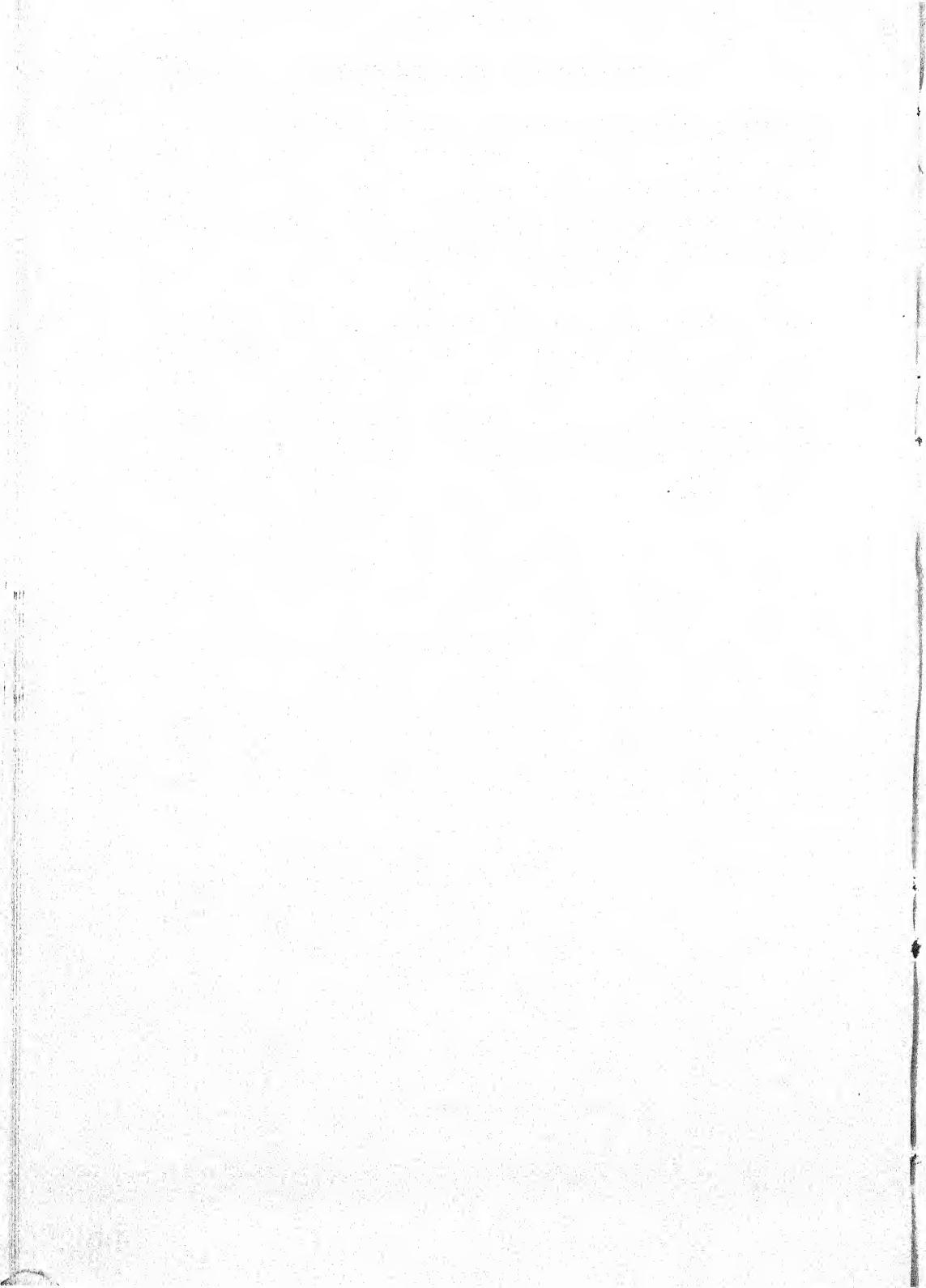
If follows then that in correct perception, the object is known as it is. The relation between the object and knowledge is *viṣayitā* (being objectified). This relation obtains between the object as such and its knowledge. No other relation intervenes between them. Indeed, as held by Udayana in "*Bauddhādhikāra*", knowledge is the knowledge of some object; knowledge by itself is unmeaning; hence the object of knowledge must be some character; this

¹⁴ *Jñāna-viṣaya-svarūpameva-viṣayatvam*. *Ibid.* p. 423.

¹⁵ *Ibid.*

character may be external or internal as in introspection; but this character as it is related to knowledge. In other words, when an object is known correctly, the object as such is related to knowledge. The relation between the object and its knowledge is a variety of self-relation (*svarūpa-sambandha*) called *vिषयिता* (being objectified). Here the relatum and the relation are the same. If a third factor is required to relate the object with knowledge, there is regressus ad infinitum. As a matter of fact, this is the case with all types of *svarūpa-sambandha* (self-relation). Negation qualifies its locus in self-relation. When the jar is absent on the ground, the relation between the ground and the non-existence of the jar is *svarūpa*. The ground as qualified by the absence of the jar is the object of knowledge. In such an instance non-existence ipso facto characterises its locus. No third factor is necessary to relate the non-existence of the jar and the ground. Here the relatum viz., non-existence and the relation are the same. Similarly, inherence (*samavāya*) abides in self-relation in its locus. There is an infinite regress, if any more relation is required to relate *samavāya* (inherence) with its *anuyogī* (locus). It may be argued that the perceptual judgment "The ground is characterised by the absence of the jar" consists of two judgments, viz., "The jar is absent" and "The ground is," and so here the object of perception is a specific relation uniting the two. In other words, when the jar is absent on the ground, some relation is necessary to unite this non-existence and the ground and what is perceived is not simply the ground and the non-existence of the jar, but the ground and the non-existence of the jar as united by some relation which is other than these two. The reply to this contention is that the judgment "The ground is characterised by the absence of the jar," is possible by taking the non-existence of the jar as itself

qualifying the ground without the help of any third relating factor. Further to admit a third relation to relate non-existence and its locus is to be involved in the fallacy of regressus ad infinitum. Hence non-existence qualifies its substratum in self-relation. As a matter of fact, when we perceive that the jar is absent on the ground, the object of knowledge is the ground as characterised by the absence of the jar and not any additional factor relating the ground and the absence of the jar. Hence absence is both the relation and the relation in the knowledge of a substratum characterised by the absence of an entity.



THE PURDAH

By MISS SAKUNTALA RAO SASTRI

THE word *Purdah* is of Persian origin and means literally 'a curtain'. From this original sense it has acquired its secondary meaning viz., 'the seclusion of woman,' which may, however differ in degree according to the social status of a family. It is a common-spread belief that the seclusion of woman began with the advent of the Muhammadan rule. It is generally believed that previous to that period, women enjoyed full liberty and could move freely in society. Those who have studied the *Rg-Veda*¹ will at once refer to the popular festival of 'Samana' in which both men and women took part, where poets thronged to acquire fame, women to win prizes at archery, horses to run races and women, young and old, to seek their partners in life. In the Epic period, we see the presence of the queen by the king's side at the celebration of any important sacrifice. In Ch. 89 of the *Aśvamedha Parva* of the *Mahābhārata*² when the horse-sacrificial steed, after having roamed freely over the whole earth was slaughtered according to the ritual and the actual ceremony of the horse-sacrifice was being commenced, Draupadī sat near Yudhiṣṭhira for the performance of the rite. If we come to a still later period, that is, to the Classical Period, when the literary activity was at its height, we find practically the same thing. Canto 11 of the *Raghuvamśam*³ we find the king returning to his capital with his queen in an open chariot. Similarly,

¹ *Rg-Veda*

² *Mahābhārata*, *Aśvamedha Prava*, ch. 89.

³ *Raghuvamśam*, Canto II.

in *Ratnāvalī*⁴ there is a scene where the queen is present at the audience given by the king to the ambassadors who came from Ceylon. Instances can be multiplied to show where women came out freely to the gatherings frequented by men. This is, however, half the truth. It represents but one side of the shield, for, as long as the words 'Antahpura' and 'Avarōdha' are current in Sanskrit literature and are frequently used in Sanskrit compositions, we cannot avoid the conclusion that seclusion of women existed in Ancient India to some degree, though perhaps, it was not as rigid as in the Muhammadan period.

To go into the matter deeply and systematically we have first to note that there are no less than three words in the most celebrated of Sanskrit Lexicons, the *Amarakoṣa*,⁵ to denote a harem. They are (i) Antahpuram, (ii) Avarodha or Avarodhana, (iii) Śuddhāntah. These three words are there to explain *Stryagāram Bhūbhujām*, i.e. 'the female appartments of the kings,' implying apparently that the harems could be kept up by kings alone. It will not be an uninteresting task to find out what sense exactly each one of these terms conveys and also to find out in what different places in Sanskrit literature they have been used and in what different connections.

We will take up the word Antahpuram first. Bhānuji Dikshit who wrote a commentary on the *Amarakoṣa* explains it by *Antarabhyantare puram gr̥ham* meaning apparently 'the inner apartment'. The word is also explained by *Purasyāntah sthitam* 'situated in the interior

⁴ Ratnāvati last scene.

⁵ *Amarakoṣha*—II. 11-12

अन्तःपुर अन्तरभ्यन्तरे पुरं गृहम्,

अवरध्यन्ते अत्र ।

शुद्धा उपधा शुद्धा-रक्षका अन्ते—Bhānuji.

शुद्धा सुरक्षा अन्ता अत्र शुद्धान्तः—Kṣiraswāmi

of the town.' It will be seen that the word *Antahpuram* has apparently two senses: one denoting the inner apartment of a palace set apart for women i.e. a harem; what the other meaning exactly is, will be considered later on. Now what is worthy of note is *antahpuram* in the sense of 'a harem' which occurs not only in the Epics⁶ but also in the literary composition of the later and classical period⁷. Thus not only Antahpura in the sense of 'harem,' is mentioned in connection with the palace of Virāṭa, king of the Matsya country in the *Mahābhārata* but also in connection with the royal palace of Ayodhyā the capital of the Iksvāku family. Antahpuram in the sense again occurs in most of the literary works of the later period. Thus it occurs not only in Bhāsa's drama *Svapna-vāsavadattām* but also in Kālidāsa's *Abhijñānaśakuntalam* and *Raghuvamśam* and even in so late a work as *Kathāsarit-sāgara* of Kṣemendra. What is noteworthy about this word is that sometimes it is used in the plural. It thus occurs in plural twice, for instance, in *Śākuntalam*. Evidently in such a case, the word must mean not the harem so much as the inmates of the harem. The question here arises how far back this word is traceable. So far as we are able to ascertain it, the earliest work in which this word is mentioned is *Manusmṛti* where it occurs four times in Ch. 7 and there can be no doubt that the word is used there distinctly in the sense of a harem or a seraglio. In this connection it deserves to be noticed that the word *Antahpuram* occurs in Kauṭilya's *Arthaśāstra* also, but obviously not in this sense.

⁶ *Mahābhārata* III. 53. 18.

⁷ R. 2. 14. 28, 29; 3, 42, 55; 5. 79, 10.

Manu—VII. 221. and 216, 224. N. 1, 17. H. 727.

Brahman—1, 12. *Pañcatantra*.

Kathāsaritsāgara III., 50. N—17. 30,

Book I. Ch. 20 of the *Arthaśāstra* itself opens with the directions for the construction of an Antahpura. The sentence runs thus:

‘वास्तुकप्रशस्ते देशे सप्राकारपरिखाद्वारमनेककक्ष्यापरिगतमन्तःपुरं कारयेत् ॥’

‘On a site naturally best fitted for the purpose the king shall construct his harem consisting of many compartments, one within the other, enclosed by a parapet and a ditch and provided with a door.’

In this translation the word has been wrongly rendered as harem by Dr. Śāma Śāstry. A careful reading of the chapter will convince any body that the word is here used to denote a citadel or palace situated in the heart (*Antah*) of the town (*Pura*). The harem formed only a part of this fortified palace and is denoted by the word *Avarodha* which occurs at the end of the prose section of the chapter. Directions are given showing where this harem must be constructed in that palace. The following sentence in that connection is worth quoting here:—

“पृष्ठतः कक्ष्याविभागे स्त्रीनिवेशो गर्भव्याधिवैद्यप्रस्थ्यातसंस्थावृक्षोदकस्थानं च ।”

‘On one side, in the rear of the harem, there shall be made the residence of women’s compartments provided with all kinds of medicines useful in midwifery and deseases, etc.

The word *Striniveśa* found in this sentence is also worthy of note and denotes, ‘the female establishment,’ and we are distinctly told in this passage that this ‘female establishment’ was to be constructed in the rear part (*pṛsthataḥ*) of the Palace. We are further told by Kauṭilya that the quarters of the princes and the princesses were to be constructed outside the female establishment (*bahiḥ-Kanyā-Kumārapuram*), but apparently inside the Antahpura or Palace. The other Sanskrit word for harem is *Avarodha*. It also occurs in the literary works

of the classical period.⁸ It is therefore no wonder if it is met with in the *Raghuvamśam* and *Kumārasambhavam* of Kālidāsa, the *Śiśupālavadha* of Māgha and also in the *Kathāsaritsāgara* of Kṣemendra. It is true that the word has not been traced in Vātsyāyana's *Kāmasūtra* or in anyone of the Epics; nevertheless there can be no doubt that the word was in vogue even before the beginning of the Christian Era, as is clearly proved by its occurrence in Rock Edict VI of Aśoka. The third word for the harem is Śuddhānta which is found in all works of Sanskrit literature ranging from Epics to the *Rājataranginī*. We have thus briefly traced the history of the three words which denote a *harem* and we find that this practice of the seclusion of women was prevalent at least as early as the *Maurya period*, for the word *Avarodha*, as we have seen above occurs not only in an inscription of Aśoka but also in the *Arthaśāstra* of Kauṭilya. But perhaps the earliest reference to the existence of *Purdah* in ancient India is that Sūtra of Pāṇini which teaches us the formation of the word *Asūryampaśyā*, which is explained by a commentator, the author of the *Kāśikā*, as " *Asūryampaśyā Rājadārāḥ*." " Those who do not see the sun (are) the wives of kings " which shows that in the time of Pāṇini, a most rigid type of seclusion was prevalent in the royal families somewhere. Pāṇini has been reasonably assigned to the fifth century B.C. The practice of Purdah must thus

⁸ *Raghu*. I. 32. IV. 68, 87; VI. 48, XVI. 58.

Kumārasambhavam VII. 73.

Kathāsaritsāgara XII. 55.

Mahābhārata III. 23-25. *Kumārasambhavam* VI. 52.

Abhijñānaśākuntalam VI. 71. 13. *Kathāsaritsāgara* 106, 172.

Rājataranginī III. 436, 450. V. 380, VI. 138; VI. 74.

Raghuvamśam VI. 45, III—16. *Uttarārāmacaritam* II. *Vikramorvaśi* 43.

have come into vogue before his time. It must not be thought that Pāṇini was teaching us the formation of a word which was not then in use at all; because in the first place such a thing is inconceivable in the case of any grammarian of repute and secondly, the word *Asūryampaśyā* is known to Sanskrit literature also. The term has thus been actually used with reference to the Princess figuring in the historical Drama of *Kaumudī Mahotsava* (II. 4). The author of the *Kāśikā* must surely have given this explanation of the word because it was current in his time and we may safely assert that "the queens of a king were so rigorously shut up in the harem in Pāṇini's time that they had no opportunity of seeing the sun even." *If Pāṇini lived and wrote in the 5th cen. B.C. we may reasonably assume that Purdah was practised in the royal household at least a century previously.*

As will be shown subsequently, the Purdah such as is found in the Epics, or in the later classical Sanskrit literature was not of such a rigorous character as is apparent from the word *Asūryampaśyā* which was current in the time of Pāṇini. Probably such a verulent type of Purdah was unknown to India, at any rate to the greater portion of India, as we shall see further in the sequel. Because ladies of the royal harem were allowed to come out of Purdah on special occasions. There is again nothing in any part of Indian literature which shows that the Purdah was of such a severe form that the ladies of the royal household could not see even the sun. Pāṇini is supposed to be a native of Sātātura which was in ancient Gāndhār and it is possible that Purdah of such a strict character was prevalent amongst some of the foreign tribes such as the Persians and so forth that were settled in and about the north-west frontier of India. In later times, it seems, the word lost its original literal sense and came to denote simply the wives of kings. Attention has been drawn to

the occurrence of the word in Act II of the drama, *Kaumudīmahotsava* where it is used with reference to the princess Kīrtimatī. But be it noted the Kīrtimatī was not strictly speaking *Asūryampaśyā* although she has been so styled in verse 4 of the same Act, for we know that she freely moves about in broad day-light, when e.g. she goes to pay her obesience to the goddess Caṇḍikā near whose temple she meets and falls in love with prince Kalyāṇavarman who ultimately becomes the ruler of Magadha. Such a princess cannot strictly speaking be called *Asūryampaśyā* at all. Nevertheless the word originally must have conveyed the exact sense which follows from that compound word. There is every reason to suppose that in the time of Pāṇini at any rate women in some parts of India were so mercilessly shut up in the harem that it was not possible for them to see even the sun. But as we have remarked, this does not faithfully depict the type of Purdah that was prevalent in India as a whole, the India which we find reflected in the Epics and the Sanskrit literature of the classical period. We are, therefore, constrained to think that the word came into existence in the Sanskrit vocabulary on account of the seclusion that perhaps prevailed among the foreign tribes that were settled in the N.-W. Frontier of India, not far from which was situated the native place of Pāṇini.

Let us now proceed a little deeper into the subject. The earliest reference to the existence of Purdah is, as stated above, contained in Pāṇini which allows the formation of the word *Asūryampaśyā*. This word is perhaps apt to give the impression that the harems in the time of Pāṇini were dungeons devoid of light and ventilation. It is, however, quite possible to imagine that the female compartments in a royal mansion were so constructed as to admit of good light and fresh air into their interior, but that the inmates were unable to see the sun at any part of

the day. As remarked above, the ladies of the royal household, if they were Asūryampaśyāḥ strictly speaking, were unable to go out of the palace without being shut up in a *palanquin* as was the custom up till the modern age. Next to Pāṇini, in point of antiquity, is the *Arthaśāstra* of Kauṭilya and we have pointed out in the above, that although the word *Antahpuram* is used there, it has been used not in the sense of a harem, but 'a fortified palace.' It has also been pointed out that *Purdah* was in force in the time of Kauṭilya as is shown by the use of the word *Avarodha* and *strīveśa*. Next in point of time, is the *Kāmasūtra* of Vātsyāyana which is a great authority on the social life of the 4th cent. A.D. It is here that we find the word *Antahpura* used for the first time in the sense of 'a harem.' Thus in one place Vātsyāyana says, "The inmates of the harem (*antahpuram*) should not be allowed to go out; nor any outsider to enter it except those of the approved character" (Benares Ed. 244. Sūtra 83).

It has to be noticed in this connection that Kauṭilya and Vātsyāyana are of the same opinion about the persons who should guard a harem. Both agree that women's apartments should be strictly guarded. But the motive in the case of Kauṭilya is not so much the seclusion of women as the protection of king's person; for in the course of the same account, Kauṭilya enumerates several instances of queens who poisoned or abetted the murder of the king. Whereas Vātsyāyana's motive in guarding the harem is simply the protection of women from the unhallowed gaze of the public. It is however, worthy of note that what Vātsyāyana says about *Antahpura* clearly refers to the queens and women of the king. Hence the rules of seclusion are rigorously enforced only in the case of royal families.

The construction of the house of a Nāgarika has also been described by Vātsyāyana—of a Nāgarika who re-

presents the aristocracy. Here, we are told that it was divided into two parts, the outer, where the master of the house attended to his business and received visitors and the inner, which was occupied by the ladies of the household. The word *Antahpuram* has not been used in connection with such ladies, nor is there any evidence to show that they were relegated to any kind of seclusion of a verulent type. Elsewhere again *Vātsyāyana*⁹ makes mention of unmarried maidens as well as married women going to gardens. He also mentions how a virgin on her way to a garden is sometimes snatched away from her friends and guardians for the purpose of marriage.

The Jain *Kalpa-Sūtras* which belong to the third century A.D., present the secluded life of a woman in the following :—‘ Then the Kṣatriya Siddhārtha placed his wife Trisālā behind the curtain and taking flowers and fruits in her hands, addressed with utmost courtesy the interpreters of dreams.¹⁰

The word used for ‘ curtain ’ in the above is *Yavanikā*. The same word is used by *Bhāsa* in *Swapna-Vāsavadattam*; but it is to be seen what it exactly means in this connection. In the last scene of the above drama, Padmāvatī, Avantikā and the portress enter the stage. The nurse who was already there in the presence of the king recognizes her as the princess Vāsavadattā and expresses it to the king on which the king orders her to bring her from the harem of Padmāvatī. But Yaugandharāyaṇa claims her as his sister and to settle the dispute the king orders to draw off the ‘ Yavanikā.’ Here all the persons were on the stage in the presence of the king and so it cannot be a ‘ curtain ’ but a ‘ veil ’ with which the whole body

⁹ P. 222. (Sūtra 27).

¹⁰ (69) p. 245 of the Sacred books of the East Series, Vol. XXII.

of Avantikā was covered. The cloth used for the purpose must have been one brought from the 'Yavana' country or the Yavanas.

We again come to the works of Bhāsa. His dramas throw a flood of light on the movements of women of the royal families, as most of his dramas deal with princes and princesses. We get a graphic description of a harem of his times through his writings. The word he uses for it is *Rājakula*. That was where the king resided. A vivid description of the *Rājakula* is given in his play called the *Avimāraka*. He describes it as being guarded by high walls. In the second Act, the nurse of the princess meets Avimāraka and discovering that he is in love with the princess, proposes his marriage with the princess and asks him to get into the apartment of the princess stealthily. She says:—

'This very day you must make your way into the princess's palace. The honourable Bhutikā, the minister-in-charge of the princess's quarters, has gone out with the ambassador of Benares with all honours from our king.'

Avimāraka, accordingly enters the 'Rājakula' stealthily at night disguised as a burglar. He first passes through the streets and comes to the high walls of the *Rājakula*. With the help of the rope that he carried with him, he tops the high walls and alights near the stables where elephants of the royal household were kept. Then he passes through the quarters of the servants and then through a garden in which were an artificial river and a wooden hillock. Then he comes to the audience hall of the king. Behind it was situated the apartment of the princesses or *Kanyāpuram*. We find here the *Kanyāpuram* forming a part of *Antahpuram*, and not outside it as is implied by the word वृद्धः in Kauṭilya's description of a harem. From what has been surveyed in the above, the apartments of the princes and princesses were outside the main *Antah-*

pura and were separate from it. After a time, i.e., about Bhāsa's time, a part of the harem was reserved for princesses only. Still later, the custom of assigning separate quarters to the princesses was altogether abolished. Vātsyāyana, though he gives all the particulars of an *Antahpura*, does not anywhere mention *Kanyāpuram*. Again we see that the *Kanyāpuram* of Bhāsa was strictly guarded. The nurse proposes Avimāraka to enter the quarters only when she was sure that the minister-in-charge is absent. Another feature of the harem revealed through Bhāsa's writings is the existence of the pluralities of *Antahpura*. In *Swapnavāsavadattam*, Udayana, the king of the Vatsas, after his marriage with the princess of Magadha, meets a messenger from the king of Ujjayinī, his former father-in-law. Udayana, while inquiring about the welfare of his former mother-in-law addresses her as follows :—‘षोडशान्तःपुरज्येष्ठा माता कुशलिनी नन्’

‘ Is my mother-in-law, the chief among the sixteen queens, well ? ’

In the above, it is quite explicit that the harem of the king of Ujjayinī consisted of sixteen Antahpuras, and the mother-in-law of Udayana was the chief among them and probably was at the head of the entire seraglio. We find elsewhere in the works of other poets, specially Kālidāsa, a reference to the plurality of Antahpuras.

Further we get a glimpse of the life of the young maidens of a royal family in these works. In Bhāsa, we come across two instances : one with reference to princess Vāsavadattā in the “Minister's Vow”, and another in Avimāraka. When Vāsavadattā went to worship at the shrine of the holy Yaksinī she went with her nurse in an open palanquin. The jester says, “as a young girl, whom all might see in innocence, she was in an open palanquin.” (Act III, p. 26). The second occurs in *Avimāraka* where the princess Kuñjarikā goes to the garden with her attend-

ants. The garden was strictly guarded by sentinels so that no man could enter.

We also find that the old ladies of a royal household had to resort to strict seclusion even at their advanced age. In act III of *Pratimānātaka* we find the queens of Daśaratha, who were widows and were apparently very old, followed Sumantra with their veils on. They met their own son Bharata, but mistaking him to be a stranger, they spoke from behind their veils. But subsequently when they came to know that they were speaking to their own son only, they removed their veils and showed their faces.

From what has been surveyed in the above we find the strictest kind of seclusion prevalent in the households of kings.

The Jātakas, again, refer to the seclusion of women; for we find the word *Antahpura* mentioned here. But it is doubtful, if the degree of seclusion was as rigid as that of the royal families surveyed above. We do not come across the words *Śuddhāntah* or *Avarodha* which designate the most rigid type of seclusion.

In Jātaka I. 224, we have a reference to the harem of a king. The pearl necklace of the queen was stolen away while the queen was bathing, and the inmates of the harem were perplexed to see how a man could enter the palace and take it, for the gates of the 'harem' were strongly guarded. The surprise of the people was subdued by the revelation that it was a monkey and not a man that stole away the necklace of the queen. 'A man has run off with the queen's pearl necklace . . . There was a strong guard at the gate.'

Elsewhere in the *Khāntivādi Jātaka* (Vol. III) we find that a king called Kalabu comes to a park with the inmates of the harem. But the park is not mentioned as being guarded by sentinels as in Bhāsa. 'King Kalabu

being inflamed with strong drink came to a park in great pomp Then lay with his head on the lap of a favourite of the harem and he fell asleep.'

References to intrigues in the harem as mentioned in Kautilya are also to be found in many places

'Now one of the king's ministers dealt treacherously in the king's harem.' I. 129.

Elsewhere again, we find 'Now one of the king's court intrigued in the harem and the king learnt all about it.' II. 88, also II. 145.

The annals of Kāshmir give us a new phase of the harem. Here we have instances where women of low caste were taken into the harem and were raised to the position of a queen. In VI. 74 king Yaśākara takes a courtesan into his harem and raises her to the status of his chief queen. 'A courtesan Lallā by name, whom he had raised from love to the foremost place among the ladies of his seraglio, got him entirely under her control.'

In V. 379, we find that king Cakravarman was enamoured by the charms of two Domba girls and took them into his seraglio and raised them to the status of queens. 'The Domba girls won the heart of the king by their singing and acting which are described in conventional *kāvya* fashion. The enamoured king, encouraged by the sophisms of one of his favourites pays no regard to the low caste of the singers and takes Hamsī and Nāgalatā into his seraglio. He falls wholly into the snares of their arts of love.'

What has been surveyed so far refers to women who belonged to royal household and were subject to the strictest type of seclusion. But what type of seclusion was prevalent outside the realm of the palaces has now to be surveyed. We get a clue to this in Bhāsa's drama *Swapnavāsavadattam*. Women of the higher caste were excluded from the seclusion. It seems, as though they

had to observe it on certain occasions. In the last scene of the above drama, Vāsavadattā who was residing with princess Padmāvatī as the sister of a Brāhmaṇa, has been asked to come before the king. She comes there with a veil on. Padmāvatī explains the situation thus to the king: ‘ her husband is away and she shuns the sight of other men,’ showing thereby, that the absence of her husband is the only cause for her to be thus veiled.

The *Sāhitya-Darpana* refers to the partial seclusion of women of respectable families. A woman of a respectable family could go out with an *Avagunṭhana*.

‘ If a woman of a respectable family is desirous of meeting her lover, she can do so fastening her ornaments tightly to her body so that they cannot make any sound, and after covering herself with an *Avagunṭhana*.’ (Ch. III. 77).

The verse definitely states the degree of freedom allowed to a woman of a respectable family. The two verses following it, clearly state how women of lower status in society can walk in the streets. Besides this glaring example in a book of rhetoric pertaining to seclusion, there are descriptions in the works of Kālidāsa and other dramatists referring to partial seclusion. In the *Abhijñānaśākuntalam* of Kālidāsa we have a vivid picture of this partial seclusion. In the fifth act the heroine comes to the court accompanied by two hermits. She comes with her *Avagunṭhana* on. The king expresses his admiration for her thus:—

कास्त्रदवगुण्ठनवती नातिपरिष्फुटशरीरलावण्या ।
मध्ये तपोधनाना किशलयमिव पाण्डुपत्राणांम् ॥

‘ Who could she be with a veil and with the gloss of her body not fully manifested, standing in the midst of anchorites like a tender sprout in the midst of scared leaves ? ’

The word Avagunṭhana is generally translated as 'veil.' A 'veil' means 'a cloth that covers the face.' In the present stanza we see that the word means more than that. The king says that 'the gloss of her body or the beauty of her form is not fully manifested.' This shows that the Avagunṭhana covered her whole body and also loosely wrapped hence the beauty of her figure is partly hidden from the view. So the Avagunṭhana was not merely a covering for the head and the face but also for the whole body. Again we find her coming to the court of the king in broad daylight from the hermitage. Elsewhere we find Avagunṭhana was used as a mark of respect also. In the *Mṛcchakatika* we find that as soon as Vasantasenā was married, she had to cover her head with Avagunṭhana as a mark of honour. In the last scene of the *Mālavikāgnimitra*, we meet with a similar incident.

The above refers to partial seclusion prevalent in ancient India and from what has been surveyed, it can safely be said that seclusion prevailed in the royal families as well as in the respectable ones, though it differed in degrees as to its rigidity. But there were occasions when even the queens of a royal household could give up their secluded life. In the *Pratimānāṭaka* of Bhāsa we find a clear reference to it. When Rāma leaves the place with Sītā, he finds his subjects eagerly waiting at the door of the palace to have a glimpse of the royal pair. On seeing this eager crowd around him Rāma orders Sītā thus:—

"मैथिलि अपनीयतामवाण्ठनम्"

'O lady of Mithilā, take off your veil.' Then turning to the people he says thus:—

"स्वैरं हि पश्यतु कलत्रमेतत् वाष्पाकुलाक्षैर्वदनैर्भवन्तः ।
निर्दोषदृश्या हि भवन्ति नार्या यज्ञे विवाहे व्यसने वने च ॥"

'Gaze freely on this my spouse while your faces stream with tears. For women may be looked at without

offence at sacrifice or wedding, in calamity or in the forest.'

From what has been surveyed in the above, we come to the conclusion that seclusion was unknown to India in its earliest period. It was borrowed from foreign tribes who swept over the plains of India and became the rulers of it for sometime at least, about the sixth century B.C. For it is to be noted in this connection that the strictest type of seclusion is mentioned to be prevalent in the families of the kings only. It must have been a long-standing and time-honoured custom in ancient India to enable the author of *Kāśika* to mention it as such when he exemplifies the *sūtra* of *Pāṇini*. Later, too, we find it prevalent in the families of kings mainly, and extended to a certain extent to the aristocracy of the time. It seems as though it was observed in the later period as a mark of honour and dignity. From this it seems that seclusion in ancient India was adopted from foreign rulers by the native rulers of the land thus it came down from generation to generation and was confined first to the family of the rulers of the land and later extended to the aristocracy as a mark of dignity and respect.

MAGIC RITUAL IN SANSKRIT FICTION

By V. W. KARAMBELKAR

1. *Introduction* :—

Popular tales and fiction in Sanskrit contain a considerable material pertaining to magic. *The Daśakumāracarita*, the *Kathāsaritsāgara*, the *Kādambarī* and such other works contain passages which make direct or indirect references to the magical practices that were current in Mediaeval India and which still linger in distant corners of our vast country. Even the Jain and the Buddhist works do not fail to mention the ghastly magical performances which agree to a great extent with what we find in the Hindu fiction. From all these sources we find that terrible magic was practised both by men and women in Mediaeval India. Their magic consisted of *mantra* and practice. The *mantra*—material is not found mentioned in the works on fiction but many a time ritual is presented in full. These *mantras* and their ritual were traditional secret knowledge and were handed down by word of mouth from the preceptor to the disciple.

2. *The Kāpālikas* :—

Invariably, the atrocities of magical ritual are ascribed to the followers of a sect of Śaivism known as Kāpālikas, or Mahāvratins or Pāśupatas.¹ These Kāpālikas wore garlands of skulls smeared their bodies with the

¹ R. G. Bhandarkar, 'Śaivism, Vaisnavism etc'; pp. 117 ff, 127 ff. M. Bloomfield, 'On False Ascetics and Nuns'; JAOS. 44. 202 ff. Bloomfield in his above-mentioned article refers to a Copper-plate charter of Nāgavardhana, nephew of Pulakesin II (610-639 A.D.) in which a grant is recorded of a village near Igatpuri in Nasik district for the worship of God Kapāleśvara for the maintenance of Mahāvratins residing in the temple.

ashes of the dead, lived in cemeteries and performed horrible magical ceremonies requiring human sacrifices for the acquisition of *Vidyā* or *Siddhi* or magical power.² The author Mādhava, in his *Śaṅkaradigvijaya* (XV. 1—28) brings his hero Śaṅkara in contact with Krakaca, the Kāpālika of Ujjain, who invokes Bhairava by drinking wine in a skull. There the full get up of a Kāpālika is given:—‘ His body is smeared with ashes from a funeral pyre, around his neck hangs a string of human skulls, his forehead is streaked with a black line, his hair is twisted into a matted braid, his loins are clothed with a tiger’s skin, a hollow skull is in his left hand and in his right hand he carries a bell that rings incessantly.’

The most extreme type of Kāpālikas are called Mahāvratins or Mahāvrata-dharas according to the *Śivapurāṇa*. Mahāvrata is the great vow of eating food in human skull. According to the *Mālatīmādhava* of Bhavabhūti, ‘ Śrīśaila’ was the principal seat of Kāpālikas. Sanskrit literature is full of reference to (Pā)—khaṇḍa Kāpālikas who perpetrated atrocities ex-proficio and for reasons like love, greed and gluttony singly or collectively.

The *Daśakumāracarita* (Chap. 7: p. 199) describes a Kāpālika busy in his nocturnal activities:—‘ Mantragupta begins his adventure in a cemetery near the city of Kalingas. There he overhears a couple of demoniac servitors complain that their wicked master, an evil and powerful wizard was just then disturbing their love passages with an order to fetch for him Kanakalekhā, the

² The group of *Vidyā*, *Yoga*, and *Mantra* is considered as one of the three superhuman qualities. The difference between *Vidyā* and *Mantra* according to Jain canonical texts, is that the former is accomplished by certain magical practices and is presided over by certain female deity such as Prajñapti, etc; while the latter is accomplished just by reciting and is presided over by a male deity. *Yoga* is a charm or magical incantation or a magical power.

See, J. C. Jain. “*Life in Ancient India as Depicted in Jain Canons*”. p. 227.

daughter of king Kardana. His body was ornamented with glittering pieces of skulls, he was smeared with ashes from funeral fires, he wore braids that looked like streaks of lightning; with his left hand he was sacrificing steadily into a fierce fire crackling sesame and mustard. In front of him stands one of the aforementioned servants with folded hands saying, "Issue your command; wherewith can I serve you?" He is told to fetch the princess and he does so instantaneously. Frightened and in tears, the princess Kanakalekhā kept crying, "Woe me. Woe father, Woe mother" as the Kāpālika held by her thick hair and prepared his sword to chop off her head, when Mantragupta snatched the sword from his hand and cut off his head.

Here we are not told, the magic power (*siddhi*) for which the Kāpālika was performing the sacrifice in the cemetery and was offering the princess as a victim. Nor is the ritual fully developed.³

Similarly, the *Mālatīmādhava* of Bhavabhūti brings in a Kāpālika—Aghoraghanṭa and his female disciple Kapālakundalā who worshipped Cāmuṇḍā (Karālā) in the cemetery. Cāmuṇḍā is said to be the spouse of the great god Kapālin. To her the best among women was to be offered as victim for the acquisition of some magic power. Kapālakundalā says that she was asked by her preceptor to make full arrangements of worship including a jewel among women as victim for the ritual which promised some magic power.. But Kapālakundalā's words

³ From the account of Mantragupta in the *Daśakumāra*, we are indirectly informed that the Kāpālikas were respected to some extent for their knowledge of Vedas, Vedāngas, medicine and magic. The Jain works like Pārvanāthacarita, Kathāratnākara, Mahārāstrī Kathā, Kathākosa, Mallināthacarita, Malayasundarikathodhāra etc. and the Buddhist works like the Jātaka Kathā etc. (See Bloomfield's article) give us stories of Kāpālikas and their wickedness.

are ambiguous,⁴ and Aghoraghanṭa too does not tell us anything of the mantra or its ritual.⁵ Nor are we told anything in particular about Kapālakundalā—either as regards her magical powers or about the classes of female ascetics which practised black magic and the particular class to which she belonged.

3. Śākinī, Yогinī and Dākinī :—

Female ascetics who indulged in witchcraft ritual were of three categories—Śākinī, Yогinī and Dākinī. They differed from one another by their activities and siddhis. The story of Bhīmaparākrama (*Kathā SS.* 71. 264—270) illustrates the nature of the activities of a Śākinī. The *mantras* used by a Śākinī⁶ required only barley seeds or some other corn which she sows at midnight in a secluded chamber of her own house. The seeds which grow immediately, are plucked, sifted, fried, pounded and placed in a pot of white copper (कांसपात्र). These are

⁴ “यत्र पर्यवसितमन्त्रसाधनस्यास्मद्गुरोरघटस्याज्ञया सविशेषमद्य मया पूजासंभारः संनिधापनीयः । कथितं हि मे गुणा—‘वत्से कपालकुण्डले भगवत्याः करालायाः यन्मया प्रागुपयचितं स्त्रीरत्नमुपहृतव्यम्....—Act. V., after Verse 4.

⁵ चामुण्डे भगवति मन्त्रसाधनादा—

वुद्दिष्टामुपनिहितां भजस्व पूजाम् ॥—V. 25.

६ तत्रामुष्मानसंप्राप्य श्रान्तः कस्याश्चन स्त्रियः ।

दत्तभोजनमूल्योऽहं वासाय प्राविशं गृहम् ॥

तत्र तद्दत्तशयनः क्षणं सुप्तः क्षणादहम् ।

प्रबुद्ध यावत्पश्यमि कौतुकान्निभृतः स्थितः ॥

तावत्सा स्त्री गृहीत्वैव यवमुष्टिं गृहात्तरे ।

समन्तादावपतत्र मन्त्रेण स्फुरिताधरा ॥

तैर्यवैस्तत्क्षणं जातैः फलितैः पक्वतां गतैः ।

लूनैर्भृष्टैश्च पिष्टैश्च सवत्वो विहितास्तया ॥

ताम्बृक्षतून्कांसपात्राणां सा निधायादिभः समुक्षितान् ।

पूर्वविस्थं गृहं कृत्वा स्नानाय निखादद्रुतम् ॥

ततस्तां शाकिनीं मत्वा.....

charmed grains and they have the power to turn a human being into a she-goat. The minister Bhīmaparākrama was later on transformed into a peacock by a butcher-woman by fastening a thread into his neck. This, of course, was a different method, other than that used by a Śākinī who deals with the charmed grains only.

In the *Daśakumāracarita* (Chap. 6, p. 190 ff), in the story of Nitambavatī we are told that a rake by name Kalahakaṇṭaka falls in love with Nitambavatī, the wife of an elderly gentleman of Ujjain. He obtains the position of a caretaker of the cemetery and from there sends an old Jain nun as love's messenger to Nitambavatī. He pretends to be a holy man; able to procure offspring for her; she must come that night to a grove and place her foot in his hand where-upon he would pronounce charms over it which would procure the desired result. Nitambavatī does so; the fake ascetic pulls an anklet from her foot, marks her thigh with his knife and runs off. The rogue then offers the anklet to her husband for sale. That creates suspicion about her in her husband's mind. Before the tribal assembly the rogue tells that he, *while he was on duty at the cemetery on the previous night saw a beautiful woman drag a corpse from a pyre*. He leapt upon her, accidentally scratched her with his knife on her thigh. In her haste she fled, dropping her anklet. Nitambavatī was then convicted of being a Śākinī.⁷

From this it appears that Śākinī gets her magic power by devouring human flesh of a corpse on pyre.

In the story of Bandhudattā (*Kathā SS* 37. 110-111) a female friend of hers gave her two charms which refer to the 'String-method' of a Yogiṇī.⁸ Somadā and Bandha-

⁷ A similar story appears in the *Kathā-SS*, 75.160 ff. but there the beautiful maiden Padmāvatī is charged with being a Yogiṇī.

⁸ द्वौ स्तो मन्त्रप्रयोगौ मे ययोरेकेन सूत्रके । कण्ठबद्धे संगित्येव मानुषो मर्कटो भवेत् ।
द्वितीयेन च मुक्तेऽस्मिन्सूत्रके सैष मानुषः । पुनर्भवेत्कपित्वेऽपि नास्य प्रज्ञा विलुप्तते ।

mocanikā were Yoginīs (*Kathā-SS.* 37. 150—170), and it is expressly stated there that Somadā was a Yoginī.⁹ These Yoginīs transformed men into bulls or monkeys or even transformed themselves into mares or cows by fastening charmed strings into necks. In the *Uttamacaritakathānaka*, a Jain work, we have a story of Anaṅgasenā, a courtezan who fell madly in love with the prince Uttamacarita. Unable to obtain him in any other way, she manages to tie a magic thread round his leg. He is immediately turned into a parrot.¹⁰ The courtezan was thus a Yoginī. The use of magic grains and the use of magic thread are the two special characteristic points which distinguish Śākinī and Yoginī from each other.

The *Vetālapañcavimśatikā* once casually mentions the habit and the object of worship of the Yoginīs. The Yoginīs are habituated to meet periodically in the cemetery and they offer collectively a human victim to their God Bhairava.¹¹

Dākinī has a more terrible aspect. The method of initiation in the fold of Dākinīs is described in the story of the Queen Kuvalayāvalī (*Kathā-SS.* 20.48-51 and 105ff.) the wife of the king Ādityaprabha. Once the king suddenly returned from a hunting expedition to his capital. When he reached the inner courtyard, he found the doorkeepers in a state of confusion. As he entered the Queen's apartment he found her naked, her eyes closed, her hair

⁹ ब्राह्मणी सोमदा नाम चपला गुप्तयोगिनी ।

¹⁰ Quoted in Penzer's "Ocean of Story" Vol. VI, p. 60.

¹¹ सोऽहं दैवादिह प्राप्तः स्मशानेऽत्र स्थितां निशि ।

अपश्यं योगिनीचक्रं समागतमितस्ततः ॥

तन्मध्ये चैक्यानीय योगिन्या राजपुत्रकः ।

उद्धारितहृदभोजो भैरवाय निवेदितः ॥

No magic ritual, if it is to promise a substantial siddhi will ever be without human victim.

loosened, her lips muttering some words, her forehead shining with big spot of red lead and she herself standing in a big circle which contained such things as human blood, flesh, wine etc.¹² The queen was one from the group of the Dākinīs and was performing the ritual necessary for retaining her magical power known as 'Khecarī-siddhi' (flying in air). Being questioned by the king she told him how she became a Dākinī by falling a victim to the temptation of this Khecarī-siddhi. While in her maidenhood she saw some of her friends flying in the sky. On being asked about the source of their power, they told her that the particular siddhi was obtainable by eating human flesh. The princess remained doubtful for a second for fear of eating human flesh but soon decided to have the one for the sake of the other. Immediately the initiating preceptor was brought and the princess was admitted into the secret association of the Dākinīs. The ritual for the acquisition of the Khecarī-siddhi is sufficiently available to us. It consists of a bath, worship of Vighneśvara, standing in a big magic circle¹³ in naked state¹⁴ and

¹² देवीं देवार्चनव्यग्रां नाम्ना कुवलयावलीम् ।
दिग्म्बरामूर्धर्वकेशीं निमीलितविलोचनाम् ॥
स्थूलसिन्दूरतिलकां जपप्रस्फुरिताधराम् ।
विचित्रवर्णकन्यस्तमहामण्डलमध्यगाम् ॥
असृक्षुरामहामांसकल्पितोप्रबलिकियाम् ।

¹³ Magic circle is another important factor in all the practices of black magic. Bāṇabhaṭṭa's *Kādambarī* also makes a reference to the magic circle :

महानरेन्द्रलिखितमण्डलमध्यवर्तिनी विविधबलिदानानन्दितदिग्देवतानि बहुलचतुर्दशी निशासु चतुष्पथे स्नपनमंगलानि भेजे ।

(Pūrvabhāga. p. 129; N. S. Edn. 1910). Also Gambler's Circle in *Mṛcchakatīka* Act. II.

¹⁴ Nudity is essential in many ceremonies of black magic. It may be for fear of pollution or because in magical rites clothes become taboo or the magic rite being abnormal, the performer is also required to be abnormal or complete nudity denotes total submission or nudity gives shock to the spirit or sexual organs are said to

worship of Bhairava in the circle. After the worship comes another bath, the Balis are offered containing Mahāmāīsa (human flesh), blood and wine and finally the *mantras* are disclosed to the new recipient after she has eaten of the Mahāmāīsa. No sooner the last item is over than the entire circle of the Dākinīs flies in the sky.¹⁵

Dākinīs and Yognīs both can fly, both move in groups, both visit cemetery periodically and both have Bhairava as their great god of magic rites.¹⁶

4. Propitiation of Vampire¹⁷ :—

The process of inviting and pleasing a Vetāla is uniform throughout, though that is done for various purposes. In the story of Śrīdarśana (*Kathā-SS.* 75.261) Vetāla is worshipped for curing Yakṣmā (consumption); in the story of the king Trivikramasena (*Kathā-SS.* 75.36-37) the mendicant Kṣantiśila wishes to please Vetāla to secure

possess some peculiar powers in these matters. For any of these reasons or for all these, nudity of the performer is an important factor in magic rites. See, Penzer's "*Ocean of the Story*". Vol. II, p. 117.

१५ सा मां पादानतां स्नातों कृतविष्णेश्वराच्चनांस् ।
विवस्त्रां मण्डले भीमां भैरवाच्चमिकारयत् ॥
अभिषिच्य च सा महां तांस्तान्मन्त्रान्निजान्ददौ ।
भक्षणाय नूमांसं च देवाच्चनबलीकृतम् ॥
आत्मन्त्रगणा भुक्तमहामांसा च तत्क्षणम् ।
निरम्बरैवोत्पतिता ससखीकाहमम्बरम् ॥

¹⁶ The story of Niścayadatta (*Kathā-SS.* 37.57-75) has an episode in which the hero finds himself in the company of four Mahāvratins. They were in a dense forest at night, when a Yakṣinī by name Srngotpādīnī comes to them and devours the four companions of the hero. She does so by singing a *mantra* in accompaniment of her lute and dance. Her lute was made from human skull. When she thus sang, a horn appeared on the head of the man on whom she fixed her gaze. This Yakṣinī, of course, was neither a Dākinī, nor a Yognī.

¹⁷ See the note 'Vampire' in Penzer's "*Ocean of Story*" Vol. VI. p. 136-140.

overlordship of the Vidyādhara through him (see further *Kathā-SS.* 90. 21); while Vikramakesarī, one of the ministers of Mṛgānikadatta gets the mantra and ritual for the propitiation of a *Vetāla* to bring about reunion with his master (*Kathā-SS.* 75. 16). But there the old man who knew the *mantra* with the required concomitant ritual, convinces Vikramakesarī that anything is obtainable through the favour of *Vetāla* (*Kathā-SS.* 75. 19).

King Viṣamaśīla had one *Vetāla* by name Agniśikha as his servitor. He did all odd jobs at the behest of the king. The appearance of this Agniśikha was rather terrifying—‘with his red eyes burning, his hair on the head standing and whole of his get up menacing’.¹⁸

The propitiation of such a *Vetāla* or Vampire is usually done with the help of a warrior, a hero of extraordinary courage. The ceremony of *Vetāla-sādhana* is, therefore, always called as ‘*Vīrasādhyā*’—possible only with the help of a hero. This ceremony is undertaken in a cemetery on the fourteenth day of the black half of the month, at night.¹⁹ The performer sits under a Bunyan tree in the cemetery, with his body smeared with the ashes from a funeral pyre using the hair of a corpse as his sacred thread, with a turban made from the cloth that is used for covering the dead, on his head and having put on a black garment. He uses a branch of palm as a chaplet

¹⁸ “स चाहूतो ज्वलन्त्रः पांशुरुद्धर्वशिरोरुहः।” *Kathā-SS.* 121.24.

¹⁹ In the famous Jain story of Ambada, such a ceremony is undertaken on the evening of the 8th day of the half month—*Charlotte Krause, Indische Erzähler Band.* 4. p. 24 quoted by Bloomfield in his article in *JAOS* 44.202 ff.

तत्त्वं कृष्णचतुर्दश्यामध्यवास्यां निशागमे।

इह स्मशानमागच्छेरन्तिकं मम सिद्धये।—*Kathāsaritsāgara*, 73-278.

तर्हि कृष्णचतुर्दश्यामागामिन्यां निशागमे।

इतो महास्मशानान्तर्वट्स्याधः स्थितस्य मे॥—*Kathāsaritsāgara*, 75.3.

in his turban.²⁰ He sends the hero to fetch the corpse which is temporarily inhabited by the *Vetāla* or himself he goes to bring it if he has sufficient courage. Such a corpse is to be found hanging down a Śimśipā tree situated to the southern direction of the cemetery. A circle²¹ is already prepared to receive the guest, under the Bunyan tree. The circle is a special and spacious one drawn by the power of human bones; all of its angles facing different directions are occupied by jars full of human blood; the same blood is used to sprinkle the circle; candles of human fat²² are kept burning inside. Oblations are offered in the fire which is already kindled there.²³ The corpse inhabited by *Vetāla* is bathed and garlanded and deposited in the circle, its face being turned up to the sky. Its mouth is opened by force and a sacrifice is performed in it

²⁰ भस्मोद्धूलितगात्रश्च केशयज्ञोपवीतभृत् । प्रावृतप्रेतवसनः.....—*Kathāsaritsāgara*, 99.11.

भस्मानुलिप्तसर्वां धृतकेशोपवीतकम् ।

प्रेतवस्त्रकृतोष्णीषं संवीतासितवासकम् ॥—*Ibid.* 73.283.

प्रदोषे नीलवसनः तमालकृतशेखरः ।—*Ibid.* 75.42.

²¹ The magic circle appears to have twofold purpose—(a) as a protective area and (b) as a stronghold of the magician. It being a charmed circle the evil powers cannot break it through. It is also a stronghold from which the magician can conveniently and with advantage force the evil powers to obey him. “The circle also denotes finality and continuity. It commands every point of compass and can be regarded as the inner circle of the horizon itself. The circle is not only a safe place to be in while conjuring but often acts as a prizon from which escape is impossible.” Penzer “*Ocean of Story*” Vol. II, p. 98; Also see “Magic Circle” in Hasting’s *Ency. of Religion and Ethics*. Vol. VIII. 321 ff.

²² “The Hand of Glory” in the ‘*Ocean of Story*’. Vol. III, p. 150-154.

²³ स चाभिनन्द्य संपूज्य रक्तमाल्यानुलेपनः । नरास्थचूर्णलिखितं कोणन्यस्तास्त्रकुम्भके । महातैलज्वलद्विषं मण्डले विपुलान्तरे ।—*Kathāsariit*. 73.305-306.

असृग्लिप्ततले गौरेणास्थिचूर्णेन निर्मिते । मण्डले दिक्षु विन्यस्तपूर्णशोणितकुम्भके ।

महातैलप्रदीपाढये हुतपाश्वस्यवह्निं । संभूतोचितसंभारे स्वेष्टदैवतपूजने ॥—*Ibid.* 99.3-4.

by offering oblations with the help of ladles and spoons made from human bones. The worship consists of *Arghya* in a bowl of skull, flowers of human teeth, sandal of blood, incense of eyes and food of human flesh. The ceremony is deemed successful if a flame rises from the widened mouth of the corpse. The ceremony is over when a handful of mustard seeds are found in the mouth of the dead body. They possess all possible magic powers that one can imagine.²⁴

5. To Secure a Ghost as a Servant:—

The story of a Brāhmaṇa and a ghost (*Kathā-SS.* 28. 155ff) gives us the ritual by which the services of a ghost can be secured for curing a wound. There it is told that a Brāhmaṇa while cutting wood in forest sustained a wound caused by a splinter. The piece went deep in his flesh in the thigh and though it was removed yet the wound went more and more deep till it reached the bone. The Brāhmaṇa gave himself up to despair when he found that despite all his efforts the wound became almost incurable. At this juncture a friend of his advised him to secure the services of a ghost to cure his wound, which was about to become fatal. He gave him a *mantra* with the instructions about the necessary accompanying ritual.²⁵ Having

²⁴ वेतालं तं तदोत्तानमात्रेततन् व्यधात् । वक्षःस्थलोपविष्टश्च तस्यास्यकुहरेऽथ सः । नरास्थसूक्ष्मवकरो होमं कर्तुं प्रचक्रमे । क्षणाच्च तस्य वेतालस्यास्याज्ज्वालोद्भूततः ॥—*Kathā-SS.* 73.306-307.

तस्मिन्मन्त्रबलाहूर्तं प्रवेश्य नृक्लेवरे । तं वेतालवरं भिक्षुः पूजयामास स क्रमात् ॥ तस्मै ददौ कपालाध्येषात्रेणार्थं सुनिर्मलेः । नरदत्तैः ततः पुष्पं सुगन्धिं च विलेपनम् ॥ दत्त्वा मानुषेनेत्रैश्च धूपं मांसर्वलिं तथा ॥—*Kathā-SS.* 99.12-13.

²⁵ इत्युक्त्वास्थ्यात्मन्त्रोऽसौ उवाचास्य क्रियामिमाम् । उत्थाय पश्चिमे यामे मुक्तकेशो दिग्म्बरः । अनाचान्तश्च मुष्टी द्वौ तण्डुलानां यथाक्षमम् ॥

द्वाभ्यामादाय हस्ताभ्यां जपन्नाच्छेच्चतुष्पथम् । तत्र तण्डुलमुष्टी द्वौ स्थापयित्वा ततः सखे ॥ मौनेनैव त्वमागच्छेमावीक्षिष्ठाश्च पृष्ठतः । एवं कुरु सदा यावत् पिशाचो व्यक्ततां गतः—*Kathā-SS.* 53.28-155 ff.

got up in the last quarter of the night, the man should unite his hair and in naked condition fill his fists with rice grains. He should then, without rinsing his mouth, go to a cross-road²⁶ uttering the *mantra* and deposit the rice grains there and return in silence without looking back. In a few days the ghost will appear before him.

6. Ritual for Curing Fever (*Jvarachetaka*) :—

The story of Hamsāvalī (*Kathā-SS.* 71. 61 ff) gives us an important magic performance. Prince Kamalākara wishes to marry Hamsāvalī who had secured a divine gift of curing a person who is suffering from fever by mere touch of her hand. At the time of wedding ceremony Kanakamañjari, a wicked friend of Hamsāvalī deceives her and takes her place and marries Kamalākara. Later on the prince begins to suffer from fever and Kanakamañjari who pretended to be Hamsāvalī was afraid of exposure. She, therefore, undertakes to perform *Jvarachetaka*—a magic performance which cures a person suffering from fever. The ceremony was told to her by some Yoginī (*Kathā-SS.* 71. 207). It required a human victim.

²⁶ "Cross-roads in Magic" in '*The Ocean of Story*', Vol. III. p. 37-38.

ययौ शून्यैकलिंगं सा खड्गहस्ता शिवालयम् । तत्र खड्गहतच्छागशोणित-
स्नातरञ्जितम् ॥

तदस्तकलिप्तार्थं च तदन्वत्सविवेष्टितम् । आनर्चं शिवलिंगं सा तद्वृत्पद्मेन
मूर्धनि ॥

धूपं दत्त्वा तदक्षिभ्यां तच्छिरोऽस्मै वर्लि ददौ । ततस्तदग्रवेदां च लिप्तायां रक्त-
चन्दनैः ॥

लिलेख गोरोचनया कमलं साष्ट्यपल्लवम् । तत्कर्णिकायां साक्षेण पिष्टेन रचितं
ज्वरम् ॥

भस्ममुष्टिप्रहरणं त्रिपादं त्रिमुखं व्यधात् । पल्लवेषु निवेश्यात्र परिवारं यथाविधि ॥

ज्वरस्य निजमन्त्रेण तस्याह्वानं व्यधत्त सा । ततः पूर्वोक्तवत्सास्य स्नानानाध्याद्यौप-
हारिकम् ॥

चिरीषु मनुषाङ्गास्त्रैः — *Kathā-SS.* 71.61 ff.

The ritual is simple enough²⁷. The ceremony is begun at night in a lonely temple of Śiva. There, a goat is to be killed with sword and the image of Śiva to be bathed with its blood. All other items of worship of Śiva are also to be taken from the killed goat—its flesh as cover, its heart as flower, its eyes as incense, its head as Bali. Then the platform in front of the image of Śiva is to be sprinkled with red sandal; on it a lotus with eight petals is to be drawn with yellow pigment; in its centre the image of Fever is to be prepared with blood and flour. The image has three faces, three legs and has its fists filled with ashes (as weapon). Having thus prepared Fever with its concomitants, it is to be invited with a *mantra* and worshipped with human blood, bones, flesh etc. from the body of a person who is killed there and then.

7. Change of Sex²⁸:—

The idea of changing one's sex is very old.²⁹ Though no specific ritual is available yet we find from references in works on Sanskrit fiction that change of sex was a magical act. To achieve such a change, a magic pill (*Guṭikā*) was usually used. Magical objects and spells were considered potent to accomplish a change of sex. As a rule the spell or charm is accompanied by the taking of the pill, which was presumably allowed to remain in the mouth as long as the change of sex is desired to continue. When the pill is removed the original sex is restored. This "pill method" was well known to Mūladeva and he used it to turn Manahśwāmī, a comely merchant youth into a beautiful damsel (*Vetālapañcavimśatikā*, Story 15 in *Kathā-SS.* 89. 25-26). In another work three women used

²⁷ W. N. Brown "Change of Sex as a Hindu Story Motif".

²⁸ W. N. Brown "Change of Sex as a Hindu Story Motif". *JAOS.* 47, p. 3ff.

²⁹ Indra changed his sex by *Māyā* (magic)-*Atharvaveda*. VII. 38.2; Keith—"Religion and Philosophy of Veda". I. 125.

magic pills to satisfy each other.³⁰ In *Malayasundarī-kathoddhāra* of Dharmacandra we have also a reference to the use of this same method.³¹

A charm may be employed with the aid of other magic objects to bring about a change of sex.³² In the *Dharmakalpadruma*,³³ a magic vegetable produces change of sex. A magic plant transforms a girl into a man in the *Kathākoṣa*.³⁴

Parakāyapraveśa—entering another's body³⁵—is also a magic act. According to the *Kathā-SS.* this magic art of entering another's body is said to be based on Sāṅkhya and Yoga systems of philosophy. But no specific ritual of the act is available. An illustration of this act is mentioned in the 23rd story of the *Vetālapañcavimśati*.

8. *Invisibility* :—

Bhāsa's *A vimāraka* refers to a magic ring which made the hero invisible whenever he desired it. That there was some magic ointment to secure invisibility is illustrated in the story of Guṇaśarman (*Kathā-SS.* 49, 74, 81, 150). The thief Śarvilaka in the *Mṛcchakaṭika* used Yogarocana for the same purpose.

³⁰ 'Pañcadāṇḍacchatraprabandha' ed. Weber. p. 77. (Bloomfield).

³¹ Hertel, *Indische Märchen*, p. 211 f. (Bloomfield)

³² Ambada uses a magic plant or fruit to change women into asses. Krause, *Indische Erzähler*. p. 60.

³³ 3.6.824 ff. (Bloomfield).

³⁴ 'Ocean of the Story'. VII. 223.

³⁵ 'On the Entering of another's Body', by M. Bloomfield in *Proceedings of the American Philological Society*, 56, pp. 1-43.

³⁶ *Kathā-SS.* 48.78-79 :—

राजनेकमना भूत्वा शृणिवानीमनुत्तमम् ।

उपदेक्ष्यामि ते योगमन्यदेहप्रवेशदम् ॥

इत्युक्तवाख्याय सांख्यं च योगं च सरहस्यकम् ।

युक्तिं देहान्तरवेशो तस्मादुपदिदेश सः ॥

Two *vidyās* or magic powers known as Anulomā and Pratilomā are mentioned in the story of Bhīmaparākrama (*Kathā-SS.* 74. 134). Of these, Anulomā secures invisibility of a person who recites its *mantra* and the Pratilomā restores him his invisibility.

The *Arthaśāstra* of Kauṭilya (14.3) prescribes the following ritual:—

“ If invisibility is desired, having fasted for three nights one should on the day of the star Puṣya sprinkle with the milk of goats and sheep barley, planted in the soil placed in the skull of a man who has been killed by sword or has been impaled. Then having put on a garland of the barley which sprouts from this, he may walk invisible”.³⁷

“ The skin of a snake filled with the ashes of a man bitten by a snake will cause beasts to be invisible.”³⁸

9. To Put to Sleep:—

“ Having fasted for three nights one should on the dark 14th day of the month of the star Puṣya, purchase from a woman of an outcast tribe some finger nails. Then together with some beans, having kept them unmixed in a basket, one should bury them in a cemetery. Having dug them up on the second 14th day and having pounded them up with aloes, one should make little pills. Whenever one of the pills is thrown after chanting the *mantra*, all will sleep.”³⁹

37 “त्रिरात्रोपोषितः पुष्ये शस्त्रहतस्य शूलप्रोतस्य वा पुंसः शिरः कपाले मृत्तिकायां यवानां वस्ताविक्षीरेण संचयेत्। ततो यवविरुद्धमालामावध्य नष्टच्छायारूपश्चरति” (कौ० अर्थ०, Ed. Jolly. Punjab. p. 256. Kauṭilya gives here many more remedies to become invisible.

38 “सर्पदृष्टस्य भस्मना पूर्णा प्रचलाकभस्त्रा मृगाणामन्तर्धानिम्।”

39 “त्रिरात्रोपोषितः कृष्णचतुर्दश्यां पुष्ययोगिन्यां श्वपाकीहस्ताद्विलखावलेखनं कीणीयात्। तन्माष्ठैः सह कण्डोलिकायां कृत्वासंकीर्ण आदहने निखानयेत्। द्वितीयस्यां चतुर्दश्यामुद्धृत्य कुमार्या पेवयित्वा गुलिकाः कारयेत्। तत एकां गुलिकामभिमन्त्रयित्वा यत्रैतेन मन्त्रेण क्षिपति तत्सर्वं प्रस्वापयति।”—*Arthaśāstra*, 14.3., p. 257.

10. *For Fulfilment of One's Desire*:-

The 18th story of the *Vetālapañcavimśatikā* (*Kathā-SS.* 92.50-56) gives some details of a *vidyā* known as 'Iṣṭasampādinī'—that which fulfils the desires. According to the Mahāvratin, who was pleased with Candra-swāmin and to whom he was about to impart the *vidyā*, the ritual for its success is to be undertaken in water. As soon as the performer begins to mutter the *mantras* in water, he forgets himself and feels that he is born again, is growing, has attained youth, is married, has children and is totally enmeshed in the charms of his new life. His preceptor reminds him, his real intention of securing success in the *Iṣṭasampādinī* *Vidyā*. If he takes the hint and throws himself in fire in his imaginary life, he gains success in the magic performance otherwise his preceptor also loses his magic power.⁴⁰

Thus we find in Sanskrit fiction a large number of magic performances, but a still larger number is not found fully described. There are references to the uses of magic sword (*Story of Śridatta*), or magic ring (*Arimāraka*), or magic pill or magic pitcher (in *Śaktiyāśa Lambaka*) which are said to possess great power but the processes of their preparation are not given. The story of Śringabhuja and

⁴⁰ असाध्या तव विधेयं साध्यतेऽन्तर्जले ह्यसौ । तत्र चैषा सृजत्याशु जपतः साधकस्य तत् ॥

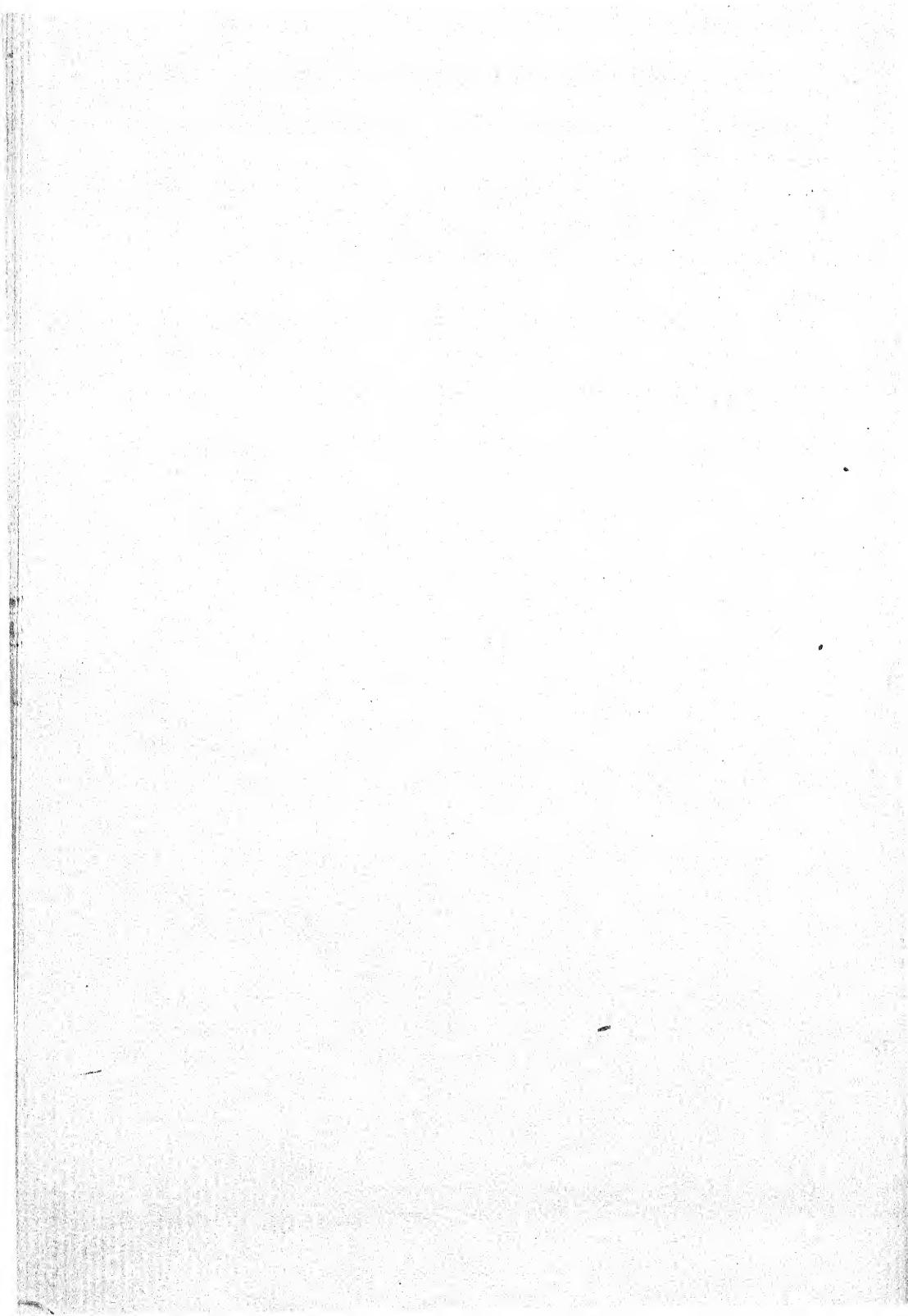
मायाजालं विमोहाय येन सिर्हि न सोऽश्नुते । स हि तत्र पुनर्जातं बालमात्मानमीक्षते ।
ततो युवानमुद्भूदारं जातात्मजं तथा । सुहृन्मेऽयमयं शब्दुरिति मिथ्या स मुहृति ।
न च स्मरति जन्मेदं न विद्यासाधने क्रियाम् । यस्तु त्रिरट्टिवर्षः सनुरुचिद्या-
प्रबोधितः ॥

जन्म स्मृत्वा विदित्वा तद्वीरो मायाचिजृम्भितम् । तद्वशोऽप्यत्र कुरुते तथैवार्दिन-
प्रवेशनम् ॥

परमार्थं जलोत्तीर्णः सिद्धविद्यः स पश्यति ॥ अन्यस्य न परं विद्या शिष्यसैषादि
सिद्ध्यति ॥

अस्थानार्पणतो यावद्वूरोरपि विनश्यति ॥—*Kathā-SS.* 92.50-56.

Rūpaśikhā contains the description of various feats performed with the help of *mantra* and magic uses of earth, water, fire and thorns. Śarvilaka, the master theif, of *Mṛcchakaṭika* possessed a kind of seed which enabled him to detect treasures hidden under ground. Similarly, the story of Kārpaṭika (in *Viṣamaśila Lambaka*) mentions a magic ointment for feet which helps a man in walking for miles together without feeling fatigue. The *Arthaśāstra* of Kauṭilya also gives a preparation of such an ointment.



THE PROBLEM OF INCONTINENCE IN THE BHAGAVĀDGĪTĀ

By JAIDEVA SINGH

SOCRATES said, "Knowledge is virtue." This raises a problem " If knowledge is virtue " how is it, that in spite of our knowledge, we are led to a vicious act?"

" I know the right and approve it too,

I know the wrong, and yet the wrong pursue."

How does such a phenomenon occur? This problem is known as that of Incontinence in Ethics. It has been raised also in the *Bhagavadgītā*. It is the aim of this paper to study Śrī Kṛṣṇa's solution of the problem.

In chapter III, verse 36, Arjuna puts a pointed question to Śrī Kṛṣṇa,

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।

अनिच्छन्नपि वाष्णवे बलादिव नियोजितः॥

By what is a man led to vice, O Kṛṣṇa, even reluctantly yoked to it, as it were, by force?

What is Śrī Kṛṣṇa's reply?

काम एष क्रोध एष रजोभूग्समुद्भवः।

महाशनो महापात्रो विद्वेचनमिह वैरिणम्॥¹

धूमेनाक्रियते बहिनर्यथाऽददर्शो मलेन च।

यवोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥²

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिण।

कामरूपेण कौन्तेय दुष्पूरणानलेन च॥³

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।

एतैविमोहयत्येष ज्ञानमावृत्य देहिनम्॥⁴

Man is led to vice by egoistic desire or wrath born of *rajas*, all-consuming, all polluting; know that it is kāma or krodha that stands in the way of his higher

¹ III, 37.

² III, 38.

³ III, 39.

⁴ III, 40.

life. As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so is *Jñāna* (wisdom) enveloped by passion. Yes, enveloped is wisdom by passion which is a constant menace to man's further evolution and which is insatiable as fire. The senses, the lower mind and intellect are said to be its seat; by means of these, enveloping wisdom, it infatuates the dweller in the body.

In this answer, Śrī Kṛṣṇa makes out two important points which deserve our special attention: (1) Man has egoistic desire, emotion, passion which is impulsive, and is hard to resist. (2) It is on account of his clamant, clamorous desire-nature that he is unable to see light and utilize true knowledge.

Instead of indulging in mere subtle, metaphysical speculations, Śrī Kṛṣṇa handles the problem in a perfectly concrete, practical, realistic fashion. His solution of the problem may be conveniently considered under the following heads :

- (a) The psycho-physical constitution of man and the reason why man falls a victim to incontinence.
- (b) The concept of true knowledge and whether man has this knowledge.
- (c) How to attain to true knowledge?
- (d) Can man be incontinent after attaining to true knowledge ?

(a) The secret of incontinence lies in the psycho-physical constitution of man. The *Gītā* puts the psycho-physical constitution of man in a nut-shell in the following verse :—

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥५

The senses are higher than the objects; the *manas* is higher than the senses; the Buddhi is higher than the *manas*, and what is higher even than the Buddhi is the Supreme.

This gives at once man's constitution and its hierarchy. Man has the sense-nature, *manas*, Buddhi and the Ātman, and each one of the latter is higher than the preceding.

Śaṅkarānandī Tīkā gives the rationalé of the superiority of the one over the other in the following words:—

“प्रकाशकत्वान्तं रत्नसूक्ष्मत्वप्रवर्तकत्वव्यापकत्वकारणत्वादिधर्मेः पराण्युक्तब्द्वाराण्याहृवदन्ति ।”

One is called higher than the other, because it reveals the other, is inner, subtler, and more pervasive than the other, and because it sets the other to activity.

Indriyas together with *manas* refer to the lower desire-nature of man, and Buddhi together with Ātman refers to the higher nature of man, to his synoptic insight. So long as the lower nature is not fully integrated to the higher, there is always a danger of moral lapse. So long as the clamorous, lower nature is not tamed, it is always apt to run wild, and seek its own gratification. When man is swayed by passion, no amount of reasoning avails. Shakespeare put this situation very beautifully in the mouth of Portia in the following words in the *Merchant of Venice* :—

“ If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottage princes' palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching. The brain may devise laws for the blood; but a hot temper leaps o'er a cold decree. Such a hare is madness the youth, to skip o'er the meshes of good counsel,

⁶ (Gujarati Press Edition, p. 297)

the cripple." As a matter of fact, cool reasoning is not possible at that moment. Kāma-egoistic desire achieves its object through the agency of the lower nature.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैविमोहयत्येष ज्ञानमावृत्य देहिनम् ॥⁷

Kāma takes hold of the senses, *manas*, and the assenting intellect (Buddhi has here been used in the sense of assenting intellect) and throws a pall over a man's *jñāna*, weaves a spell round him and misleads him into doing wrong.

In his '*Critical History of Greek Philosophy*', W. T. Stace, makes the following pertinent remarks on the Socratic dictum "Knowledge is virtue."

"Aristotle, in commenting upon this whole doctrine, observed that Socrates had ignored or forgotten the irrational parts of the soul. Socrates imagined that every body's actions are governed solely by reason, and that, therefore, if only they reasoned aright, they must do right. He forgot that the majority of men's actions are governed by passions and emotions, "the irrational parts of the soul." Aristotle's criticism of Socrates is unanswerable."⁸

इन्द्रियाणां हि चरतां यन्मनोज्ञविधीयते ।
तदस्य हरति प्रजां वायुनविमिवाभसि ॥⁹

If the mind is applied to any of the roving senses it hurries it away, even as the gale hurries away the boat upon the waters. So when we are under the sway of passion, we cannot rightly think. It is Rāga or kāma that makes short work of our principles or resolutions and it is on account of this that we become incontinent. In this

⁷ III, 40.

⁸ p. 147.

⁹ II, 67.

connection, the following questions force themselves upon our attention :—

1. What is the nature of Rāga or Kāma ?
2. How does it work ?
3. How does it grow ?

Indeed Arjuna very pertinently puts these questions to Śrī Kṛṣṇa which are found only in the Kashmirian recension of the *Bhagavadgītā*.

भवत्येष कथं कृष्ण कथं चैव विवर्धते ।
किमात्मकः किमाचारः तन्ममाचक्षव पूच्छतः ॥¹⁰

The answers to these questions may be gathered from a few verses of the Kashmirian recension and a few that are common in all the recensions of the *Gītā*.

एष सूक्ष्मः परः शत्रुः देहिनामिन्द्रियैः सह ।
सुखतन्त्र इवासीनो मोहयन्पाथं तिष्ठति ॥¹¹
कामक्रोधमयो धोरः स्तम्भर्हसमुद्भवः ।
अहंकारोऽभिमानात्मा दुस्तरः पापकर्मणः ॥¹²
हर्षमस्य निर्वत्येष शोकमस्य ददाति च ।
भयं चास्य करोत्येष मोहयन्स्तु मुहुर्मुहुः ॥¹³
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापापा विद्धयेनमिह वैरिणम् ॥¹⁴
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुल्पूरेणानलेन च ॥¹⁵
इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥¹⁶
ध्यायतो विषयात्पुः संगस्तेषूपजायते ।
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥¹⁷

¹⁰ III, 38. Madras Sanskrit Series.

¹¹ III, 39 Kashmirian recension.

¹² III, 40 Kashmirian recension.

¹³ III, 41 Kashmirian recension.

¹⁴ III, 37.

¹⁵ III, 39.

¹⁶ III, 40.

¹⁷ II, 62.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥¹⁸
 संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानिशेषतः ।
 मनसैवेन्द्रियग्रामं विनियम्य समंततः ॥¹⁹

- (a) The nature of kāma or Rāga.
- (i) It is subtle, mental (सूक्ष्मः)
 - (ii) It is associated with our sensibility (इन्द्रियैः सह)
 - (iii) It is pleasure-seeking (सुखतंत्र इवासीनः)
 - (iv) It exists by deluding a man into taking his body and the senses as the self—

अहंकारोऽभिमानात्मा देहाद्यात्मप्रत्ययलक्षणं विपर्ययज्ञानमारोपयन् स्थितिमनुभवतीति;
 अनात्मन्यात्मप्रतिपत्तिनिबन्धनमात्मा स्वभावो यस्य तादृशः ॥²⁰

- (v) It is an aspect of the conative, dynamic side of our nature (रजोगुणसमुद्भवः)
- (vi) It is born of ideation, imagination, creative thought—form with a resolve to possess the object of imagination (संकल्पप्रभवः)
- (vii) It is based on a sense of want and gives rise to another want after gratification (दुष्पूरः अन्लः)

Kāma has, thus, a cognitive, an emotive and conative element. The cognitive element consists in a sense of want, in the imagination or representation of an object, with an intent to possess it (संकल्प) and the consciousness of a self which will be gratified by the attainment of the object (अहंकारोऽभिमानात्मा).

“ Desire implies a consciousness which can distinguish between its actual and a possible future state, and is aware of the means by which this future state can be brought into existence. It involves a permanent self, regards itself both as a present and future self, and acts with reference

¹⁸ II, 63.

¹⁹ VI, 4.

²⁰ p. 19, 117, Sarvatobhadra-tīkā, Madras Sanskrit series.

to their connection. I involves, in short, a self which can project or objectify itself.”²¹

The emotive element consists in sense of pain born of want, and pleasure in the idea of anticipated gratification. Though the idea of the attainment of the object of desire is not an idea of pleasure, yet there is pleasure in the idea of its attainment. Pleasure follows the fulfilment of desire.

The conative element of desire is a very important one. In spite of the intellectual and emotional elements, there would be no desire if there be not an active tendency ready to emerge at their call. While the cognitive element (संकल्प) of Kāma is the origin, the emotive-conative element constitutes the *strength* of desire.

(b) How does it work?

How does kāma work? It uses the psycho-physical apparatus of the sense, *manas* and the assenting intellect, and thus achieves its object. (इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते)²² As we mentally dwell on an object, we form an attachment, an affective or emotive association in the terminology of Psycho-analysis, which leads to the active working of kāma. Any obstruction in the way of kāma leads to krodha (anger). Krodha is only a negative aspect of kāma, a part of our desire-nature. This ‘pull and push’ of kāma and krodha shatters our inner perception of truth, causing a loss of ‘memories’ by which alone we may hope to rise to the higher life. Shri Krishna Premji rightly points out in his ‘*Yoga of the Bhagavadgītā*’ that the word ‘memory’ has been used here in the ‘platonic sense’ of what the soul knew and knows on its own level, not mere memories of life-experience down here.²³

²¹ Psychology by Dewey, p. 363

²² III, 40.

²³ Gītā, II, 62 and t3.

(c) How does it grow?

Curiously enough it does not come to an end by gratification, but grows all the more. It is दुष्पूर्, it can hardly be satisfied; it is अनल्, it knows no end; the more it is gratified, the more does it grow like a flame.

न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवत्मेव भूय एवाभिवर्धते ॥

Desire never comes to an end by gratification. It grows all the more, the more it is gratified even as the flame grows all the more, the more sacrificial oblation is poured into it. Every gratified desire leaves behind its mental impressions; its engram-complexes in the words of T. Percy Nunn. These engram-complexes lead to the repetition of desire. In this way, it becomes habitual and can hardly be eradicated. Śaṅkarānanda, commenting on the word kāma occurring in verse II, 55 of the *Gitā*, shows remarkable psychological insight :

विषयेषु कामोदयो विषयस्वभावो चा किवा पुरुषस्वभावो चा । नाद्यः ।
दृष्टे तृणपर्णादौ भोक्तुं पुंसः कामानुदयात् । न द्वितीयः । कान्तासन्निधौ बालस्य कामा-
दर्शनात् । तर्हि कथं कामोदय इति चेदुच्यते 'काम, जानामि ते मूलं संकल्पारिकल जायसे'
इति स्मरणात्कामः संकल्पमूलः । संकल्पो वासनामूलकः । नहि वासनया दिना वस्तुनि
समीचीनत्वबुद्धिरुदेति । समीचीनत्वबुद्धिं विना कामोऽपि न घटते । ततः कामोत्पत्तेः
कारणं विषयेषु भोग्यत्ववासनैव । वासना नाम भोग्यजन्यसंस्कारः । भोग्यत्ववासना-
बलादेव विषयेषु कामः प्रवृत्तिश्च जन्तुनाम् ।

He says that desire cannot be due to something inherent in the nature of the object or in the nature of man. It is due to 'representation' which is again due to traces of mental impressions or engram-complexes of the enjoyment of previous presentations. Without Vāsanā or engram-complex, a sense of the fitness of an object for enjoyment cannot arise, and without this sense of value, desire cannot come into being. Therefore, the cause of desire is the Vāsanā of the enjoyability of objects, and Vāsanā is the

mental impression left behind by objects which are valued as enjoyable. Śaṅkarānanda beautifully brings out the role of (i) Saṅkalpa or ideation; (ii) Vāsanā or the mental impression left behind by the enjoyment of an object, etc., and (iii) a sense of values समीक्षोनत्ववृद्धि in the formation of desire.

Vāsanā is responsible for the repetition and growth of desire, but the sense of valuation is very largely responsible for the formation of desire itself and this *sense of valuation depends on our idea of self.*

We have seen that kāma or egoistic desire is due to the lower nature of man. We have analysed kāma and seen that along with other things, it is due to our defective sense of value which considers only that object to be valuable which gratifies the bio-psychical individual. When Socrates said that knowledge is virtue, he did not take into account our lower nature which is impetuous and clamant. We may intellectually conceive an ideal of conduct, but whenever we fail to carry it out into practice, the failure is always due to the terrific force of kāma which belongs to our lower nature. We saw at the very outset that moral incontinence is due to the craving of the flesh, the clamour of our lower nature which is not fully integrated to the higher. But what is this compelling terrific force of kāma due to?

It is due to the emotive-conative dynamism which is on one side of the desire. Rāga is an emotive desire. After a number of repetitions of the enjoyment of our objects of desire, an emotive-conative disposition is formed and it is this emotive-conative dynamism that sets the neuro-muscular machinery into motion, and we are compelled to do an act against our better judgement.

'भोग्यत्ववासनाबलादेव विषयेषु कामः प्रवृत्तिश्च जातूनाम्'

McDoughall says very rightly, "No mere idea has a motive power that can for a moment withstand the force

of strong desire, except only the pathologically fixed idea of action, and the quasi-pathological ideas of action introduced to the mind by hypnotic suggestion.”²⁴

The mere intellectual judgement is cold; it does not draw our blood. The emotional dynamics of kāma is on the side of the lower self and it clamours for gratification. Modern Psychology has shown clearly that our mind usually rationalizes our desires. When we are moved by kāma, we easily find reasons for its gratification. This delusive nature of kāma has been referred to again and again in the *Gītā*.

(सुखतन्त्र इवासीनो मोहयन्पार्थं तिष्ठति,²⁵ मोहयस्तु मुदुर्मुहुः²⁶, समोहात्स्मृतिविभ्रमः²⁷, एतैवमोहयत्येष ज्ञानमावृत्य देहिनम्।²⁸

And so in a conflict between the intellectual ideal and kāma, it is kāma that has the upper hand, and that is why there is moral incontinence. This is the reply of Śrī Kṛṣṇa to Arjuna’s query as to why man commits a vice even against his better judgement.

काम एष कोध एष रजोगुणसमुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्।²⁹

Virtue is a state of volition, not merely of intellect. And if we would be virtuous, we have to effect a change in our very ‘Will.’ A haunting, creative desire for the higher life must take possession of our soul. We have to break through the hard shell of the self, if we would emerge into light and fresh air.

We started the consideration of the problem of moral incontinence under four heads, viz., (a) The psycho-

²⁴ Social Psychology, p. 247)

²⁵ III, 39. (Kashmirian recension),

²⁶ Ibid;

²⁷ II, 63,

²⁸ III, 40 etc.

²⁹ III, 37,

physical constitution of man, and the reason why man falls a victim to incontinence. (b) The concept of true knowledge and whether man has this knowledge. (c) How to attain knowledge? (d) Can man be incontinent after attaining to true knowledge?

We have discussed the problem under (a) and seen that (i) Kāma is rooted in Saṅkalpa and Vāsanā and (ii) that since the emotive-conative dynamics is generally with the side of our lower nature which is the seat of desire and is desire-promoted, we fall a victim to incontinence. Not only is reason powerless before the blast of a desire, but we even rationalize our desires.

इन्द्रियाणि मनो वृद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥³⁰

Let us now consider the second point (b) viz., the concept of true knowledge and whether man has this knowledge.

When in spite of his better judgement, man is over-powered by kāma, has he really true knowledge, jñāna, or a mere intellectual formulation? Is man so helpless, is he perpetually doomed to be the galley-slave of kāma in spite of what he may conceive to be a better ideal for his life or has he a mode of knowledge, jñāna, which if once attained, and assimilated, cannot be over-powered by Kāma? If jñāna (gnosis, wisdom, true knowledge) can save him, what is it?

The *Gītā* says that in the far reaches of his being, man has this jñāna, which burns luminously on its own level but which is obscured by kāma, and, therefore, inoperative. It is not, 'head-learning' but 'soul wisdom'; it is not the result of logic-chopping, but a synoptic vision, the characteristic of Buddhi or Prajñā which

³⁰ III, 40.

is not merely analytic apprehension but *synthetic comprehension*.

धूमेनात्रियते वह्निर्यथाऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥³¹

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्कूरेणानलेन च ॥³²

Commenting on the word *jñāna* in this context Śāṅkarānanda says in his *tīkā*:

एतेन कामेन ज्ञानं सर्वत्र ब्रह्मगाहिका वुद्धिरावृतम् ।

Jñāna is that mode of the Buddhi which enables one to see the Supreme Reality. This *jñāna* is obscured by kāma just as fire is obscured by smoke, mirror by dirt, and the embryo by the amnion. Smoke, dirt and the amnion are all removable, and then the light shines in all its glory, the mirror can reflect truly, and the embryo assert its own life. So too, kāma, the obscuring veil is removable, and then *jñāna* will shine in its inherent splendour. This *jñāna* is the birth-right of every man, but he has to work up to it. As Browning puts it beautifully in his *Præcelsus* :—

“ Truth lies within ourselves; it takes no rise
 From outward things, whate'er you may believe.
 There is an inmost centre in us all
 Where Truth abides in fulness; and to know
 Rather consists in opening out a way
 Whence the imprisoned splendour may escape,
 Than in effecting entry for a light
 Supposed to be without.”

It is beyond individual desire or ego-focussed consciousness. It is an integral awareness, a wholeness of vision, an insight into the meaning of life. The *jñāna* is

³¹ III, 38

³² III, 39

veiled by ajñāna, the ego-focused consciousness; that is why people are deluded.

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः³³

Jñāna is not merely logical reasoning, discursive thought. It is knowledge which neither custom can corrupt nor age stale.

(c) *How to attain to true knowledge.*

Jñāna is in every man, but it is veiled. It is, however, open to man to recapture it by a conscious transmutation of his consciousness. Śrī Kṛṣṇa lays down in detail the technique of mounting up to Buddhi or Prajñā where we have jñāna in its fullness. This Vijnāna, Prajñā or Buddhi has also been designated as jñanātman in *Kathopaniṣad*.³⁴ The teacher first gives the disciple an intellectual analysis of the eternal verities (the Sāṅkhya wisdom), and then asks him to build it up synthetically (yoga) in the living tissue of his life. Philosophy (Sāṅkhya) alone is not enough for the perception of truth, but spiritual discipline, a *praxis*, an integration (yoga) of the entire personality to the Highest, to the truth within is necessary in order to make it a living reality.

The teacher, therefore, advises Buddhiyoga, the detachment of the *manas* from the senses, and its union with Buddhi. In order to attain this union with Buddhi or Prajñā, the disciple should first of all withdraw the senses from their objects and surrender them to the higher mind.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थं भ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥³⁵

This correspond to the Pratyāhāra of Patañjali. One should practise sense-control (dama).

तानि सर्वाणि संयम्य युक्तमासीत मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥³⁶

³³ V, 15

³⁴ II, 58

³⁵ I, iii. 13

³⁶ II, 61.

One should give up the lower desires.

प्रजहाति यदा कामान्सर्वनिवार्थं मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥³⁷

The lower desires pull and tug the mind in various directions, and it is impossible with distracted mind to have union with Buddhi.

By avoiding Rāga and Dveṣa, Kāma and Krodha, one acquires sublimation, mental calm (śama, prasāda) and it is only then that he will be established in Buddhi.

रागद्वेषविद्युत्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैविधेयात्मा प्रसादमधिगच्छति ॥³⁸
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नतेतसो हयाशु बुद्धिः पर्यवतिष्ठते ॥³⁹

One should develop a balanced, impersonal attitude in life (सिद्धयसिद्धयोः समो भूत्वा). Buddhi is super-personal, universal. So long our separative, individualistic, egoistic attitude asserts itself at every moment, so long it is not possible to rise to the level of Buddhi. The lower separative mind of sensibility is individualistic, particularistic. It is clamorous, and desires its private personal gratification. An impersonal attitude in life has, therefore, to be constantly practised by the aspirant to prepare himself as a worthy instrument for the super-personal Buddhi.

विद्वाय कामान्यः सर्वन्मुपांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥⁴⁰

One should practise contemplation, collectedness, then will his mind become fit to receive and reflect the luminous knowledge of Buddhi.

नास्ति बुद्धिरयुक्तस्य “अयुक्तस्यासमाहितचेतसः पुरुषस्य बुद्धिः सर्वत्र ब्रह्मदर्शनलक्षणा चित्तप्रसादैकलभ्या प्रत्यगदृष्टिर्नास्ति”⁴¹

³⁷ II, 55.

³⁸ II, 64.

³⁹ II, 65.

⁴⁰ II, 71.

⁴¹ II, 66 (Saṅkarāṇanda)

In brief, one can reach the higher level of one's life by practising *Vairāgya*, desirelessness and *abhyāsa*, constant practice of opening oneself and surrendering oneself to the Highest.

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्णयते।⁴²

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।

परमं पुरुषं दिव्यं याति पार्वीनुच्छ्रितयन्॥⁴³

Ultimately, the moral conflict is resolved permanently only by a perception of the Supreme by means of Prajñā. After describing the hierarchy of our psychical being, Śrī Kṛṣṇa says finally—

एवं वुद्धेः परं वृद्ध्वा संस्तभ्यात्मानमात्मना।

जहि शत्रुं महाबाहो कामरूपं दुरासदम्॥⁴⁴

Thus knowing the Supreme Reality to be higher even than Buddhi, restraining the lowerself by the Ātman, slay thou, O Mighty-armed, the enemy in the form of desire, difficult to be overcome.

विषया विनिवर्तन्ते निराहारस्य देहिनः।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥⁴⁵

Merely withdrawal of the senses from their objects will not do. The relish or gusts for them still remains. This can totally disappear only when one has a vision of the Supreme.

Karma-yoga and Bhakti-yoga which have been so much emphasized in the *Gītā* are also meant to loosen the strangle-hold of kāma, to free the individual from the ego-bound consciousness so that he may become a worthy channel for the flow of Divine life. Every work of the disciple must become dedicated, consecrated, and he must surrender himself completely to the Highest within him.

The teacher sums up in the following verse practically all the technique that he has taught for controlling the

⁴² VI, 34.

⁴³ VIII, 8.

⁴⁴ III, 43.

⁴⁵ II, 59

desire-bound egoistic life and rising to a level where he may have that perfect vision which ensures for ever against a fall into the lower life.

चेतसा सर्वकर्मणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥⁴⁶

“Renouncing mentally all work in Me, intent on Me, resorting to union with Buddhi, have thy thought ever focussed on Me.”

“And the process of yoga-development of the soul seems essentially to consist in regulating, restraining, controlling, selectively and attentively turning in one direction (by Sam-yama) and inhibiting all other directions (by nirodha) the activity (*Vṛtti*) of the Citta-manas-ānū, after minimising its egoistic restlessness (by vairāgya), and prasāda) as possible, by the various means mentioned in the yoga-works. In this way, the individual mind or *ahankāra-manas* deliberately orients itself towards and makes itself the channel, the vessel, the receiver, the missionary of the Universal Mind, Mahat-Buddhi, and replaces intelligence by intuition.”⁴⁷

All vice, all sin is at once self-love and self-betrayal. It is due to a desire to gratify the private particularistic, clamant self, the ego-focussed consciousness, and it is thus a betrayal of the real Self which is Universal. It is only by an orientation towards this Self, by an integration with the Highest within him, by a process of psycho-synthesis, that a man shall see the light that never fades, and thus free himself for ever from octopus-like hold of his desire-nature.⁴⁷

“उद्वेरेदात्मजास्त्मानं नात्मानमवसादयेत् ।”⁴⁸

⁴⁶ III, 57

⁴⁷ Science of Peace by Dr. Bhagwan Das, 2nd edition, p. 217.

⁴⁸ VI, 5.

McDougall rightly maintains that in normal life the self-regarding sentiment, the system of emotional and conative dispositions that is organised about the idea of the self, plays a very important part. And he goes on to say, "He (the man without the self-regarding sentiment) might become the very paragon of prudence, but hardly of virtue. Such a man might have acquired and might retain admirable moral sentiments, he might even have formed an ideal of conduct and character, and might entertain for this ideal a sentiment that led him to desire its realization both for himself and others. But, if he had lost his self-respect, if his self-regarding sentiment had decayed, his conduct might be that of a villain in spite of his accurate self-knowledge and his moral sentiments. On each occasion on which a desire, springing from a moral sentiment, came into conflict with one of the coarser and stronger desires, it would be worsted; for there would be no support for it forthcoming from the sentiment of self-respect."⁴⁹ Surely, the system of emotional and conative dispositions should be organised in connexion with the self in any real moral endeavour, and the system of yoga, the process of integration is meant to achieve this, but which self is it round which the system of emotional and conative dispositions has to be built? If it is the egoistic self, then again there is the danger of a moral lapse. It is not merely self-regarding sentiment that will save us, but the Self-regarding sentiment which will ensure luminous knowledge through Buddhi and will save us from incontinence. The emotive-conative disposition that worked for the gratification of the lower self has to be broken, tilled, cultivated and transformed by spiritual *praxis* and *askesis* so that it may work in harmony with the higher Self. Its dynamics must

⁴⁹ *Social Psychology*, pp. 248-249.

be put at the command of the Highest within us, if we will be free from moral incontinence.

Whenever we trip morally, we are seeking satisfaction of a pseudo-self which is only not-Self. Ultimately all moral lapse is due to *avidyā*, confusion of Self with not-Self, and in this sense, it may be said "Ignorance is vice. Knowledge is virtue." This *avidyā* is, however, a positive condition of our being. It cannot be wished away by a mere intellectual fiat, nor can *Vidyā* be attained by merely putting on the wishing cap or by mere logomachy. *Avidyā* can be deconditioned and *Vidyā* attained only by spiritual discipline which includes both the analytic and the synthetic processes, both *Sāṅkhya* and *Yoga* in the words of the *Bhagavadgītā*.

So it is only by a life of self-discipline, prayer and contemplation that man rises to *Prajñā*, to a level of his being where he may have true knowledge. One has to die to the lower self, if one would live the higher life. It is only on the stepping stones of our dead selves that we can rise to higher things. But it is a death which is also a birth. In the words of *Kaṭhopaniṣad* "योगः प्रभवात्पूर्यो"⁵⁰ —yoga is at once a death and a birth. The crucifixion of the lower is necessary for the resurrection of the higher.

According to the *Gītā*, it is not that we have knowledge and still we may morally trip, not that we may know the right, but may still do the wrong but that because we morally trip, therefore, we do not have knowledge, because we love to dwell in the darkness of wanton, separatist self, that the light is denied to us. The moral life of self-discipline is a precondition of the luminous knowledge of truth. Dr. Bhagwan Das puts it very beautifully in his '*Science of the Emotions*.'

"The hard in heart cannot see God; that is to say the

ethical condition of vairāgya, wherein the hard ‘ heart-knot ’ of intense personal feeling, ‘ I and thou,’ ‘ mine and thine ’ separatist individualism, is loosened—this is indispensable to, is only the other aspect of, the intellectual condition of illumination, “ the vision of God, the All-self,” the jñāna of truth, and also of the *practical active self-sacrifice and renunciation*,”⁵¹

This does not, of course, mean that the lower life is to be annihilated; it only means that the lower is to be transmuted and organised in the life of the higher, so that the lower becomes a channel and a missionary of the higher life.

“ To man, propose this test—
 Thy body at its best,
 How far can that project thy soul on its lone
 way ? ”⁵²

The bio-psychical man is not yet full man. He is only the veil and promise of the full spiritual man.

It may be said that the main problem has been bypassed. The problem is ‘ how does a man do the wrong when he knows the right,’ and the answer given is that a man cannot truly know unless he is, at first, morally pure. And how can a man be morally pure unless he knows right ? Doing the right without knowing it is like putting the cart before the horse; it involves a flagrant fallacy of *hysteron proteron*.

In order to answer this question, we shall have to examine the concept of knowledge itself. There are five senses in which the word ‘ knowledge ’ is generally used.

- (1) A mere suggestion which comes and goes.
- (2) An established opinion whose rationale we are unaware of.

⁵¹ 3rd Edition pp. 520-21.

⁵² Browning.

- (3) A logically reasoned knowledge, an analytic discrimination.
- (4) An illumination, a synoptic insight, an integral synthetic wisdom which transmutes the ego-focussed consciousness.
- (5) Foundational consciousness where knowledge and being are one.

The fifth is the very nature of the Ātman. The first cannot be called knowledge at all. The second is at best implicit knowledge. Practically all of us begin the moral life from this point. The tradition of society, the teaching of scriptures, the moral conscience of the nation—to these mankind owes its first moral education. We are unaware of their rationalité. Reason is only implicit in them.

The third phase of knowledge consists in logically unravelling the reason involved in the moral tradition of society, and the teaching of scriptures. It is reasoning out to oneself as to what is right and what is wrong. We begin analysing and examining the premisses of our moral life, and discriminate between what ought to be done and what ought not to be done. This is what is usually known as philosophical knowledge. Some few start their moral life from this rational stand-point.

The question as to how we can do the right unless we first know it is answered in the above two paragraphs. We have a knowledge of one of the above two kinds when we begin our moral life. They play a very important part in life and all of us have to begin our life in one of the above two ways. But these are not *jñāna* (ज्ञान) as yet. The second is only a *mata* (मत), *Upadeśa* (उपदेश), *deśanā* (देशना), *anuśāsanā* (अनुशासन). *smṛti*, tradition or *sāstra* (शास्त्र). The third is *viveka* (विवेक). But man is not all reason. He has in him also the desire-nature, passions and emotions which strain at the leash and break loose when they

can. In the words of Portia "A hot temper leaps o'er a cold decree. Such a hare is madness the youth, to skin o'er the meshes of good counsel, the cripple." It is this desire-nature that is responsible for the phenomenon of moral incontinence. In the words of the *Gita*, "काम एष कोऽप्य एष रजोगुणसमूद्भवः: What is worse, when we are dominated by passion, we even rationalize our desire and put reason off its guard. A tearing, raging, boisterous passion cannot be charmed away by the hocus-pocus of a mere syllogism.

The *Gita* takes up the question at this point where the Science of ethics leaves it. It says:—

अवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।⁵³

कामरूपेण कौन्तेय दुष्पूरेणानलेन च⁵⁴

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।⁵⁵

Jñāna is veiled by this desire-nature, this ignorance of man. Jñāna is Bodhi, Buddhi, Prajñā. It cannot be achieved by mere reasoning, by mere analytic discursive thought. It is spiritual awakening. One has to win one's way to it, and when one becomes *sthita-prajña* (स्थितप्रज्ञ), when one lives *sub-specie eternitatis*, then there is no question of a fall for him. In order to win one's way to it, the *Gita* recommends the method of *rairāgya* and *abhyāsa*. One has first of all to turn away from the sense-life, and towards the Highest within us. Moral purity is the *sine qua non* of spiritual awakening. It leads to *prasāda*, *śama*, mental calm and this mental calm is necessary for *jñāna* "सत्त्वात्संजायते ज्ञानम्"⁵⁶, "प्रसन्न चेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ।"⁵⁷

Patañjali, the Buddha, in fact every teacher recommends moral purity as the first step towards the attain-

⁵³ II, 39.

⁵⁴ III, 39.

⁵⁵ IV, 15.

⁵⁶ Gita, XIV, 17

⁵⁷ II, 65.

ment of Prajñā. The brute within us has first to be tamed. But this is only the first step. Simultaneously with *vairāgya*, have to continue *abhyāsa*, a life of consecrated activity (कर्मयोग), prayer and devotion (भक्तियोग) and contemplation (ध्यानयोग). Then we shall achieve Prajñā. We have to begin with *vairāgya*, but the more we turn towards the higher life, the more is the lower purified. Sri Aurobindo Ghose says very rightly “It is true that the more the lower nature is purified, the easier is the descent of the higher Nature, but it is also and more true that the more the higher Nature descends, the more the lower is purified.”⁵⁸ While the mind is one organic whole, there are, certainly *levels* of consciousness. We can mount up the ladder of our being only by letting go our foothold of the lower rung. The conflict of the moral life is really solved only by rising to the spiritual plane.

(d) Can man be incontinent after attaining to true knowledge? This question has already been partly answered. Once a man has attained this jñāna, he can no longer fall, for this jñāna has not been simply obtained by reasoning but by living, by spiritual discipline, by an orientation towards, integration with, prayer and self-surrender to the Highest within us. We are organically related to it now, and with the attainment of this jñāna it is no more possible for us to go astray than it is possible for us not to see with our eyes.

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवाऽयं स्थितश्चलति तत्त्वतः ॥⁵⁹

“ That in which man finds the supreme bliss which is to be grasped only by Buddhi and is beyond the sphere of the senses, wherein established, he cannot be dislodged from the Truth.” It is the truth of the super-mind. Śrī

⁵⁹ VI, 21.

⁵⁸ Lights Yoga p. 12.

Aurobindo Ghose has expressed the same in the following way:—

“The Prakṛti itself is divided into the lower and higher—the lower is the Prakṛti of the Ignorance, the Prakṛti of mind, life and matter, separated in consciousness from the divine, the higher is the divine Prakṛti of Saccidananda with its manifesting power of super-mind, always aware of the divine and free from Ignorance and its consequence.”⁶⁰ This *jñāna* is not simply an intellectual attainment, but it transforms and transmutes our lower mind; it is *metanoia*, which as the late Dr. Anandcoomarswamy insisted, is literally and truly transmutation of consciousness.

“न हि ज्ञानेन सदृशं पवित्रमिह विद्यते”⁶¹

There is no purifier like *jñāna*.

यथैधासि समिदोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्मणि भस्मसात्कुरुते तथा ॥⁶²

“As the burning fire reduces fuel to ashes, O Arjun, so does the fire of wisdom reduce all desire-prompted actions to ashes.”

The mind of such a being is fully controlled and reflects the light of the supreme; he is free from the trammels of desire. He is now *yukta*, a fully harmonised, a fully integrated personality.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥⁶³

He may now well exclaim in the words of Browning:—

“Life's struggle having so far reached its term.

Thence shall I pass, approved

A man, for ay removed

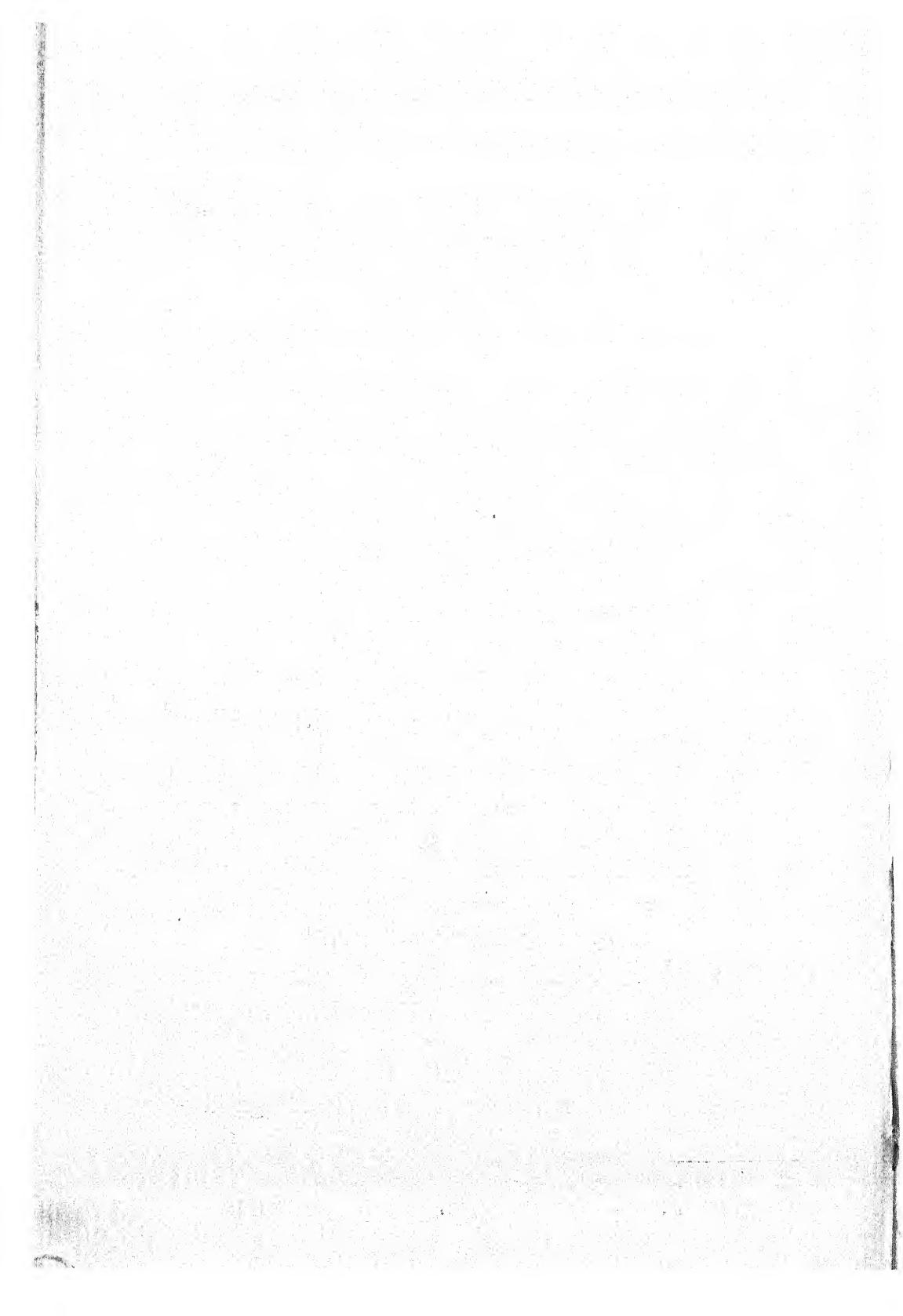
From the developed brute, a God though in the
germ.”

⁶⁰ *Lights on yoga* pp. 40-41.

⁶¹ IV, 38.

⁶² IV, 37.

⁶³ VI, 18.



TIME AND MYSTICISM

By K. C. VARADACHARI

TIME is indeed one of the most important categories which had varying fortunes in the history of Philosophy. It is well-known that time walks at divers paces with divers persons. There is such a distinction as subjective time and objective time or subjective duration and objective times, or standard times which vary from place to place. But the Indian conception of time is that Time can be defined generally as having triple stages or successive moments such as the past, present and the future. It is irreversible though events may be cyclical. Time extends both sides up to infinity. And the secret of Time is its present tense according to some well-known thinkers not because of the other two being irrelevant but because the present has the consequence of the past within it and has the potency of the future within it. If we know the 'Now' then we know 'all' about the Time. But some thinkers hold that this approach to the problem of Time as successive triple moments connected closely with the concept of Negation (*abhāva*) is unsatisfactory as also the theory that time is but the divisions of the day or month or year into arbitrary 24 parts or 60 *ghātikās* and 60 minutes and seconds etc., till we come to the infinitesimal indivisible span of time (*truti*). This is spatialised Time say some thinkers.

Astronomical times are different from the temporal times and differ according to some arbitrarily chosen measuring rod, very valuable for close social work. Thus some hold that this kind of time is binding because it is socially regulated and adopted by all by convention and being a social contrivance and convenience an illusion or unreal

in the real sense of the term. Relatively it is infecting the concept of Time and therefore time itself is relative.

The whole problem of Time must be viewed not indeed in this manner but in terms of the larger standpoint of the ' ingresson ' of the eternal in the temporal which is characterised by different grades of times or durations or measures (*chandānsi*). The subjective conception of Time as the process of becoming and not the arbitrary social (spatialised) time, is valuable. The speed of time is calculated by the vigour which attends upon the upward process. In matter the speed is reduced to a dull uniformity of repetition without any attendant variations, (*Tamas*). The speed of life is at a new tempo indeed very much different from the speed of matter the most attenuated or wavicle-form. *Kāla* thus is different in the level of the mind—which has become a classical metaphor of the highest speed—*manojava*. Higher levels of consciousness have higher speeds so that the succession is ultimately reduced so far as the lower level is concerned to simultaneity. Contraction of time or slowness occurs. Equally this entails the contraction of space or distinction between the intervals between two points. Thus the problem of time turns out to be the problem of space also, and the solution of the problem of Time is the solution of the problem of space. Ultimately this turns out to be the problem of energy, of consciousness or intelligence. The differing paces of movement are available in our own organism and there is multiplicity of motions each with its own unique pace and form which are harmonised by the interrelated laws (*rtas*) of the Highest Spirit, the Unmanifest Eternal directing and ordering the harmonious concord of the several planes.

Time thus is a mystery of the manifestation of the diversity extending from the most slow and spread out to the most speedy and concentrated movements. Their co-

existence needs explanation from the mystical stand-point. To say that time is but the activity of Māyā or the supreme delusive power of Spirit which simultaneously displays illusions to the individual and confuses him by interpenetrative confusion between fancies and fantasies, as the *Yoga-Vāsiṣṭha* explains, is to miss the truth which does not so much refer to consequences but only to the nature of this confusive possibility. The Mind is said to be the cause of all illusion—*mana eva manusyāṇām kāraṇam bandha-moksayoh*. The meaning is that some times we pass into higher or lower speeds of time and therefore of space and levels of experience which are real but because of the non-adaptation they are delusively pleasurable and yet of temporary (not momentary) nature. Mind brings in speeds of instability just as desire brings in complications of imagination and wish-fulfilment. There is a great amount of speculation as to what should be the nature of Time prior to creation or even knowledge or, for the matter of that as to what is the nature of Space prior to matter being created. If we are asked to hold the view that matter is a creation, a new and original creation by God or Spirit, then there can be the notion of a timeless eternity and a spaceless Vastness. The concept of ākāśa as the plenum within which we have the occurrence of events or things (atoms or wavicles), defines the directions; and this verily is relative to the individual atoms or groups of atoms or events or things or individuals. If time is conceived in terms of motion or changes, then too we are wedded to relativity. But then the philosophical assumption of a timeless and spaceless or dateless existence as a rational need is unprovable. But if we could conceive of the other possibility that this is the state where everything is in quiescence of Peace, and it is precisely this state that in some parts of its being plunges into movement whilst retaining its own Peace in other parts (as the Sāṅ-

a fourth of the whole being involved in each state in modi-khyans conceive of the evolution of their categories—only fication), it is possible to explain the double experience of Time and the Timeless, Space and Spacelessness, Being and Becomingness, Transcendence and immanence. The unceasing continuity of time or event neither refers to the same individual nor to all or the whole, nor the other alternative of unperturbed stillness of everything or each thing—a position that might involve us in assumptions of illusion of process and progress. Time and Space then are integral to our experience and if we mean to transcend Time and Space it means something that is other than their abolition. It is this meaning that is granted by the mystical consciousness of unceasing devotion to the highest values of Truth and Eternal Being or the Divine Personality—the Ultimate Summum Bonum or the Good which is followed under all conditions and at all stages of individual growth. This devotion is the pursuit of the Divine with an one-pointedness and absorption of devotion born out of the knowledge of absolute selfness of the Divine out of whom flows all values and all reality. Space and Time are limitations to the ignorant and the pursuer of the little things of the body and pleasure. The transcendence over space and time means just the setting aside of all limitations as interferences to the worship of the Divine, attainment of the Divine. The transcendent love (*parā-bhakti*) knows no limitation, and recognizes none, not only of space and time and circumstance but of birth or caste or class, status or livelihood, life or death. The philosophical transcendence is a mirage considered in the context of the transcendence that is attained by the mystic. Time and Space become however significant, and not the abstract abode of events or the evolution-co-ordinates as Professor Alexander held.

Once then we have found that so far as mystical cons-

ciousness is concerned its set of values do not reject space or Time or the Ākāśa which is the plenum (Matter in one of its primal forms—bhūtas, which plays a very important role in the yoga psychology as the abode and indeed itself *nāda*—sound in all its fourfold forms of *parā*, *paśyanti*, *madhyamā* and *vaikhari*)—but utilises these conditions and processes for the manifestation of the Divine Excellences (*līlā*) (or possibilities).

The unreality of these is not the condition for this liberty of spiritual askesis, spiritual discovery of values, spiritual realisation and evolution; on the other hand, we are made aware of the implicit sets of processes that every state of devotion, knowledge, and action, implies.

Thus when it is said that the primary secret of spiritual life consists in the will to practice dependence on the Highest alone and none other, and not what many think a will to defy every condition including the deity—one of the greatest truths of eternal life has been uttered.

Time, said Sri Aurobindo, is one of the factors in the ascent of spiritual life: (Synthesis of Yoga) This is because the pace and the time of fulfilment or ripeness for the opening of the inner life are not governed by the individual's consciousness at all but by the Grace of the Divine. This is the view of all those who have been treading the path and though the elapse of time may be slow according to the individual's reckoning.

Recently I reviewed a journal entitled “*The Wind and the Rain*” in which there was an article entitled “The Indian Time-Table,” by Mr. Willy Haas.* I shall mention the general thesis of that author. The Indian Time-table is not like the European Time-table which is again different from the American Time-table. He holds that

* Prof. Haas considers that Time can be classified into Historical, unhistorical and ahistorical.

the European Time-table or the conception of History is one continuous stream of life, which has gathered all the rich heredity and culture of the past and is proceeding towards the future. Thus the present is a consequence of the past, a child of the past, conserving the traditions and heredity of the same, The American New World Time is a free movement unconditioned by the ancient history of Europe and its cultural and racial movements, starting a new epoch, save to the extent that the early settlers had carried with them and what the new settlers are carrying with them into that country. But the general movement is to preserve the moral righteousness of the past of their late country, from which they had fled as refugees so to speak rather than the traditions of the other kind, which repelled them. A new pace for civilization was rendered possible by denying the outer heredity and conditions for the sake of an eternal principle of individual freedom and free society. A new conception of progress—a revolutionary speed was rendered possible by this abandonment of the past scenes and figures. Perhaps the American Time is the actualisation of the Bergson's conception of Time as duration impelled from behind by the triple aspirations of liberty, individuality and religion. This is mystical and ahistorical as compared with the European Time which is purely historical. The severance with the historical time of Europe, from its tradition and heredity was the higher purpose of mystical time. The withdrawal however was never complete and there is a return of the American to Europe for whatever reason it is not necessary to enquire just now.

The Indian Time-table is different from the historical European Time, though it has an historical Time of its own—the meta-biological theory of Avatārs. It has also presumably an ahistorical Time—though this ahistorical Time is more Vedantic, Absolutistic. It has in addition

an unhistorical Time revealed in its primitive beliefs in transmigration. After all India is a conglomerate or amalgam of cultures of all strata of evolution from the most primitive to the modern educated savant. in the Western sense of the term. Time accordingly walks at different paces. The different paces of Time however are not widely separated or demarcated but there is an inexorable tendency to mix and mingle with each other making life unpredictable. Time is not relativised but interfused, and confusion is the result. Accordingly the future of India is unpredictable.

I have just stated briefly in my own words his general Thesis. But it is necessary to enquire further. He says that the Indian Time-Table is equivalent to the unhistorical theory of transmigration, pseudo historical Avatāra doctrine, and the mystic ahistorical Time.

Transmigration is the view which holds that life after death has a tendency to take up forms of life which may be of any order, human, animal or even plant. The law of Karma inexorably controls the kind of body that we are to take. If our deeds are human we take up a human body, otherwise we are attracted to and attain to other types of bodies. The movement of the soul from one type of body to another involves, or course, the belief in the existence of souls, life after death, and belief in the principle that disposes our future according to deserts. The belief in transmigration is common to all primitive races. India also believes in it, perhaps the difference is that the primitive believes without any reasons whereas the Hindu has a principle or hypothesis which explains the belief. But Prof. Haas considers that this belief is not held but persisted in and that surely is a recessive dynamism. Totemic worship and taboo and superstition have been proved by Sigmund Freud to be phenomena of the subliminal and the unconscious and the irrational elements

which, evolutionarily considered, have occurred earlier. To retain belief in them and to act according to those beliefs is a regressive (if not pathological) phenomenon.

But have the moderners been able to shake off this regressive movement? The superstition in the transmigration has been sacrificed at the cost of letting loose the whole pandora's box of furies. Men need not take another body to be brutes; they have become brutes.

It was according to an ancient Sāw that Gotama, the Buddha, made a profound remark that men become what they worship or love. Worshipping and eating derive their meaning from the root \checkmark -bhūñj in Sanskrit. And on another occasion he made the remark that those who eat meat will become the abodes of the animals whose meat they eat. The ancient superstition of transmigration and the fear of transmigrating into lower forms of life prevented them from descending down the grade of life. This worthy restraint has been given up. There is a supreme wisdom concealed in the doctrine of transmigration when taken along with the doctrine of karma. Love of life and seeking to lift life to higher levels of being are implicit in this doctrine. The individual soul does not change its individuality as Prof. Haas thinks but only its sheaths or personality in the course of its transmigration. It is undoubtedly a point to insist that the individual has not the memory of his past life and therefore the doctrine of transmigration—both forwards or backwards—is refuted. But then are we certain that there is no biological memory, instinctive memory in the animals and ourselves. The Indian Yogi holds that it is possible to know the past lives fully and know the whole history of the spirit. Perhaps it is incredible to us. But so many things are incredible—have always been.

The second important element of the Indian Time-table considered by Prof. Haas is the theory of reincarna-

tion. The soul incarnates constantly till it is finally released. Incarnation is the corrolary to samsāra. Freedom from reincarnation or *punarāvṛtti* is one of the aims if not the only aim of our life. Jñāna alone can lead to the transcendence over samsāra or crossing over samsāra or death. When this is the case and the Hindus believe in this possibility, it is surprising to hear from Prof. Haas that it is an element that explains the regressive movement of Indian Time. But what he is attacking is not this but the Reincarnation of God or Avatāra doctrine. Every Hindu knows that the avatāra is a descent of God rather than an ascent of man. The ten avatāras of God in popular reckoning, are Matsya, Kūrma, Varāha, Narasimha, Vāmana, Paraśu Rāma, Kodanda Rāma, Halāyudha Rāma, Krṣṇa and Kalki. There has been the inclusion of Buddha laterly. Some ingenious writers immediately equated this with the biological evolution or ascent of Man made popular in the 19th century and after. This metabiological view is unacceptable, for, though it can be conceded that the descent of God or the Highest spirit in any form will raise the form to a higher level of Consciousness yet it will not be right to say that it is the evolution of the Deity that we are witnessing. In the Purāṇas the purpose and meaning of the Avatāra is for the restoration of Dharma in and to the plane—an act of Grace.

It is His beneficent willingness to take any kind of Form—which is in that order the perfect expression of His Sovereignty and Puissance, Virility and Transcendence, Beauty and Light—for the protection of His creatures. Nor is the view that some avatāras exist at the same time as others capable of being refuted, for it is this supreme possibility that is seen in the Divine. The Divine Lord may project himself fully or partially, in His form as Avatāra—Descending Divine, and for ever in some for certain definite Cosmic purpose or act in multiple person-

alities also. This is the secret of the *amśa-avatāras*. This view can only be understood if we understand the general theory of the *Pañcarātra* which teaches the four-fold nature of the Divine—the Para—transcendent—Vāsudeva—Nārāyaṇa: the *vyūhas* (emanates) of Vāsudeva—Samkarṣaṇa—Pradyumna—Aniruddha. The Avatāras which are not limited to any number are also called the Vibhava (glory—grace forms); the Arcā (the idols in the temples—spots of Transcendent light to which any sincere seeker can go directly and offer himself or herself or seek refuge) and last but not least the Antaryāmin—the form of the Self within the Guru and Beloved, a descent of the Divine Form or Light in the heart of the Mystics, Ālvārs, Dāsars and Nāyamārs.

All these forms are important and must be fully known. They are the Forms of the Divine who makes us participate in the Divine Life both inside and outside, who grants liberation from *samsāra* and ignorance, and service of the eternal Truth and light.

Being unaware of this structure of the mystical, Prof. Haas finds inconsistencies in the Avatāra-doctrine. He sees in it every view except the right one. The metabiology of the avatāras is a western invention. The mystical is a personal view of reality and not an impersonal view. It is how the soul seeks and finds its highest truth and Self.

The ahistorical view may be that of the Mysticism of Identity. But identity is not always the poise of Spirit. Unity pervades and manifests multiplicit and gives meaning to them; so also multiplicity and difference reveal the richness of the unity and identity. Both are faces of mysticism. Mysticism reveals that the Divine must be embraced or sought after not from any one part of being or portion of experience but by all parts of one's being, the physical, mental, vital and supramental. All sheathes of

organic existence should subserve the Divine, must be suffused with the Divine Light and truth, must ultimately be transformed by the same Ānanda. So long as any portion of the organic existence or soul is left untouched by or unopened to the influx of the Divine, there will be conflict, disease, mortality. The Divine either has all or has nothing to do with a soul. All or none formula is true here, as elsewhere in Logic.

The ahistorical mystical view is more akin to what the late Nicolas Berdyeav, the renowned Russian Mystic-Christian Apologist, stated. Monism and mysticism are antithetical, he said. The reason is not far to seek. Being can only be experienced as personal, and the Ultimate is experienced as the personal 'more' or in Tagore's phrase "surplus." Further he rightly remarked also that the descent of the Divine is a fundamental historical event not in the sense in which the world war II is a historical event or the birth of Communism even or the French Revolution or the October Revolution. Its historical nature is suprahistorical really because it sets a pace to the transformation of the relationship that man bears to the All, the Divine. In this sense the Advent of Christ Jesus and the Crucifixion of the Son of Man transcend the ordinary historical. But this aspect is something foreign to Professor Haas's understanding. Every one of the Advents narrated in the Indian Purāṇas is a significant transcendence over the animal and the human, a new step made in History conceived as the History of Spirit—the Līlā* of the Divine, the most wonderful phenomenon of providence descending into the scheme of His creation to give meaning and direction and eternity to the temporal play of events and planes and personalities.

There is a sense in which we can hold that the identi-

* *Līlā*: *liyam lātīti Līlā*.

ty-consciousness is fully transcendent to the temporal when it is a swoon into the infinite. Such a swoon is the desideratum according to some philosopher mystics, as the ecstasy is incomparable and irresistible and there is an actual impossibility of severance or return to the separative consciousness. It is this merging that is acclaimed highest by Advaita Vedānta. Some thinkers hold that without this inner coalescence and loss of individuality and personality there can be no real liberation. It may involve the total negation of the world and all creative process —niśprapañcikaraṇam so far as that soul is concerned. The abolition of Time is considered accordingly to be the business of the mystical or ahistorical consciousness.

But we are aware of another approach to the problem of Time in the Upaniṣads. The *Praśnopaniṣad* begins with an elucidation of this problem in a sense. The great sage of the *Atharvāṇa* Veda, Pippalāda speaks of the creation from Prajāpati in the following way. Prajāpati was at the beginning. He brought into being out of Himself Prāṇa and Rayi (souls and matter); Prāṇa is Sūrya and Rayi is Candramas. Then Ṛṣi Pippalāda states that Prajāpati is Samvatsara or Year. This Samvatsara has two ayanas the Uttarāyana and the Dakṣināyana. The former is Prāṇa, the latter is Rayi. So also Prajāpati is Māsa or month which consists of Śukla and Kṛṣṇa Pakṣas. The former is Prāṇa and the latter is Rayi. Then Prajāpati is said to be the Day which contains the day and the night, the former is prāṇa and the latter is rayi. He who would like to live the Mystic life, Brahmacharya, must not waste his prāṇa during the daytimes.*

The above shows that Time is conceived of in a triple form, the first is *daivika*, the second is of the *pitrīs*, and

* Cf My article in New Indian Antiquary: “*Pañcarātra and the Upaniṣads*”.

the last is *mānava*. The person who understands the mystic unity of the transcendence of the Prajāpati and how He works in and through the two-fold energies or souls and Matter will find that immortality is open to him. The five nights (*rātris*) above stated, namely Rayi, Candramas, Dakṣināyana, Kṛṣṇapakṣa, and Rātrī are of the downward path, the path that leads to disintegration and darkness and Ignorance. The contrary movement is that of the Ascent (or the Souls) in a sense. He who would know the mystic unity of these two in and through the Supreme is the Seer and Knower.

Some times it is difficult to gather the intention of these descriptions at all. But the illustration granted by the *Rāmāyaṇa* and the *Harivamśa* is extremely valuable. If we look at the birth of Rāma as described by Vāmīki we find that he is born of the (in the) Five Prāṇas or Day-times—Agni-Prāṇa, (Āditya), Sūrya-Vamśa, Uttarāyana, Śuklapakṣa, and Midday (karkatāka lagna in Caitra); and so also we find that Śrī Kṛṣṇa was born of (in) five Nights : Devakī (Rayi) Candra-vamśa, Dakṣināyana, Kṛṣṇapakṣa, midnight. The supreme purpose of these two descents is to establish the kingdom of Truth and Dharma and abolition of unrighteousness and evil. The significance of these two avatāras must be found in two different phases of the mystical Consciousness. The Divine is always the Prāṇa. The descent into a lighted world is where the dharmas are very clear and determined and the people know them with clarity and Rāma Rājya prevailed. The interference with this dharma and rājya was punished and the ancient order was restored. Certainly it was the exploit of the Mahāvīra Rāma that we witness in his super-human ability in slaying the ten-headed Rāvaṇa of great prowess. Śrī Rāma revealed that he could and would protect every one and no power on earth could prevent that.

In the case of Śrī Kṛṣṇa it was a period of great indeterminateness. Mankind was itself afflicted with unrighteousness. The Dvāpara was at its end. It was the beginning of the Kali-Night—the night among the yugas. The descent of Kṛṣṇa was the descent of the supremest Power which alone could plunge into unconsciousness and perennial darkness and in plunging illumine it at every level of its septi-planal darkness and above.

This Time-element in the Upaniṣad of the five Rātris or Five days is important in respect of man's own ascent and secret of holding on to the Divine Prāṇa in the darknesses or nights. This is expressed in the Viśiṣṭādvaita exposition as Pañcakāla vidhi—comprising *abhigamana*, *upādāna*, *ijyā*, *svādhyāya* and Yoga. The five times of the day are to be devoted to the worship of the Divine in all his five fold aspects as the Transcendent, Vyūha, Vibhava, Arcā and Antaryāmin. The way of worship through doing kaiṅkarya for God alone with one-pointed mind (*ekāyana*) is the way to preserve the Prāṇa in the rayi, the Soul within the body.

Thus the mystical division of Time into the two transcendent forms of Prāṇa and Sūrya (Āditya), and Rayi and Candramas; and the three temporal forms of Uttarāyana, Suklapakṣa, and Ahas, and Dakṣināyana, Kṛṣṇapakṣa and Rātri reveals the significance which the Mystic Consciousness had always attached to the pravṛtti and nivṛtti paths as including and involving each other.

It can in this context also refer to the *saṭ-sthala* doctrine of the Viaraśaiva theology. But it is not as clear. But the Pañcasamskāras and the five-symbols may have some reference to the five Nights. Manu indeed equate the Uttarāyana with the day of devas, the Kṛṣṇapakṣa with the day of the Pitrs though this is not the Upanisadic view. Obviously for Manu it was rather surprising that Suklapakṣa should be granted to Āditya though the Moon it is who waxes.

TERMINUS AD QUEM FOR THE DATES OF MADHUSŪDANA-SARASVATI'S THREE WORKS

(1. *Vedāntakalpalatikā*, 2. *Siddhāntabindu* and 3.
Mahimnahstotra-tīkā)—*Samvat* 1650—1593 A.C.

By SADASHIVA L. KĀTRE

EVEN after a close perusal of the learned contributions of P. C. Divanji,¹, Kshetreshachandra Chattopadhyaya², Chintaharan Chakravarti³, Ramajna Pandeya⁴, Shrikrishna Pant⁵ and others⁶ on Madhusūdana-Sarasvatī and his date one is left to feel that, while the great Vedāntin has been plausibly placed by these scholars with broad time-limits, viz. 1540 to 1647 A.C., there is still scope and necessity for further research in the line of fixing the exact dates of composition of his various individual works or at least narrow limits for those dates.

In this direction it is a pleasure to note for the information of interested scholars that a much earlier lower limit for the dates of three of Madhusūdana-Sarasvatī's works, viz. the *Vedāntakalpalatikā*, the *Siddhāntabindu* and the *Mahimnahstotra-tīkā*, can be fixed today

¹ *ABORI*, Vol. VIII, Pt. II, pp. 149-158, Vol. IX, Pts. II-IV, pp. 313-323, and Introduction to *Siddhāntabindu*, GOS No. 64 (1933).

² *ABORI*, Vol. VIII, Pt. IV, pp. 425-427 and Vol. IX, Pts. II-IV, pp. 324-328.

³ *ABORI*, Vol. IX, Pts. II-IV, pp. 309-312.

⁴ Introduction to *Vedāntakalpalatikā*, Sarasvatī Bhavana Texts Series No. 3 (1920).

⁵ Introduction to *Siddhāntabindu*, Acyuta-Granthamālā No. Kha 3 (1932).

⁶ E.g., Gopinatha Kaviraja: Introduction to Śrī Bholebaba's edition of *Brahmasūtra* (Acyuta-Granthamālā No. Kha 5, Samvat 1993), p. 114; S. N. Dasgupta: *History of Indian Philosophy*, Vol. II (1932), pp. 55, 225, etc.; M. Krishnamachariar: *Classical Sanskrit Literature* (1937), pp. 658-659, etc.

on the strength of evidence of a contemporary ms of the *Mahimnāstotra-tikā*.

The said ms has come to the Manuscripts Library of the *Scindia Oriental Institute*, Ujjain, through a collection purchased in 1945 from a grocer's shop at Lashkar-Gwalior. The ms (Accession No. 7370) has thus providentially escaped from destruction at human hands! It consists of thirty thin folios of country paper of the size $10\frac{1}{4} \times 3\frac{1}{2}$ inches, with a margin of irregular dimensions left on the four sides of each page of the folios. The folios are extremely decayed, brittle and sorely damaged or worm-eaten everywhere, especially on their right edges. The opening and closing pages, i.e., Folios 1^a and 30^b, are quite blank, while Folio 30^a contains only four lines. The remaining folios contain ten to fourteen lines on each side with about fifty letters on each line. The script is Devanāgarī, the letters अ, ण, ल etc., being of the Hindi type. The scribe's handwriting, though in dark-black ink, is extremely clumsy and un-uniform. However, it is legible throughout and the ms appears to have been scribed with extreme caution and precision.

The ms begins:—

ॐ नमः शिवाय ॥

विश्वेश्वरं गुरुं नत्वा महिमाख्यैस्तुतेरयम् ।

पूर्वाचार्यकृतव्याख्यासग्रहः क्रियते मया ॥

एवं किलोपाख्यायते कश्चित् किल गन्धर्वराजः etc.

Then it furnishes Madhusūdana's commentary on the main thirty-one stanzas of the hymn ending with the stanza कृशपरिणति चेतः क्लेशवश्यं क्वचेदं etc. These thirty-one stanzas, of which only the Pratikas are inserted in the ms, are with some variations in readings the same

⁷ Here and in subsequent colophon etc., most of the printed editions and MSS. read महिमाख्य०, but the present Ms uniformly reads महिमाख्य० everywhere.

as those of the *Mahimnahstotra* inscribed on a stone-wall of the Amaleśvara (or Mamaleśvara) temple in Sainvat 1120 (= 1063 A.C.) as noticed by R. G. Ojha.⁸ The ms takes no note of the next popular verse⁹ अस्तिगिरिसम स्याकज्जलं सिन्धुपात्रे etc. of the current recension of the hymn. The current popular version of the hymn also contains henceforth nine, or even more, additional stray verses in eulogy of the main *Mahimnahstotra*, but the com. in the ms takes note only of two of those verses viz. कुसुमदशननामा सर्वगन्धवराजः etc. and सुरवरमुनिपूज्यं स्वर्गमोक्षकहेतुं etc. in the following manner :—

... तस्मात्सर्वपिराधानविगणय्य परमकारुणिकेन त्वया त्वद्विषया भक्तिरेव
ममोहीपनीयेति वाक्यतात्पर्यः ॥३१॥ कुसुमेति-अयं श्लोकः स्तोत्रानन्तर्गतः सुगम-
श्वेति सर्वं भद्रम् ॥३२॥ सुरेति-इममपि श्लोकं पठन्ति ।

Thus according to the ms these two verses were known to the commentator, although as subsequent interpolations.

Then the com. and the ms conclude as follows :—

हरिशंकरयोरभेदबोधो भवतु क्षुद्रधियामपीति यत्नात् ।
उभयार्थतया मयेदमुक्तं सुधियः साधुतयैव शोधयन्तु ॥
यत्नतो वक्या रीत्या कर्तु शक्यं विधान्तरम् ।
यद्यपीह तथाव्येष क्षजुविद्या प्रदर्शितः ॥
श्लोकानुपात्तमिह न प्रसंगात्किञ्चिद्वीरितम् ।
श्लोकोपात्तमपि स्तोकैरक्षरैः प्रतिपादितम् ॥
महिमाख्यस्तुतेवर्णिया प्रतिवाक्यं मनोहरा ।
इयं श्रीमद्गुरोः पादपद्मयोरपिता मया ॥
भूतिभूषितदेहाय द्विजराजेन राजते ।
एकात्मने नमो नित्यं हरये च हराय च ॥

⁸ Vide his paper *Mahimnahstotra Ki Pracinata aur usakā Mūla-Fātha* published in the *Drivedī-Abhinandana-Grantha* (Sainvat 1990), pp. 247-261. The Amaleśvara temple is in the Nimar District of Madhya-Bharata on the south bank of the Narmadā, the Jyotirlinga shrine of Oṅkārēśvara being on the opposite side of the river.

⁹ Notably enough, some MSS. (e.g., Ms Accession No. 6212 of the S. O. Institute dated Sainvat 1885) furnish even Madhusūdana's com. on this verse !

इति परमहंसपरित्राजकाचार्यश्रीमद्विश्वेश्वररसस्वती-
 चरणारविन्दमधुकरेण श्रीमधुसूदनसरस्वतीसमाख्याधरेण
केनचिद्विरचिता महिमाख्यस्तुतिव्याख्या परिपूर्णा ॥ शुभमस्तु ॥
जृन्येषुषड्विवधुमिते नृपविक्रमाव्दे
 सोमेऽवलक्षदलकार्त्तिकिकाष्टमीषु ।
श्रीकण्ठभक्तकमलापतिना निजार्थं
 टीका व्यलेखि महिमाख्यनुतेः प्रशस्ता ॥
श्रीमद्विश्वेश्वरचरणारविन्दाभ्यां नमः ॥

Thus the ms was scribed by one Kamalāpati for his own use on Monday the 8th day of the bright half of the month of Kārttika in Vikrama year 1650, i.e. c. November 1593 A.C. It therefore definitely belongs to the life-time of the commentator and is consequently of extreme importance in settling the original version of the commentary and the then version of the hymn itself. The extremely decayed appearance of the ms. and the form of script, too, point to the ms being over 350 years old and second the date furnished by the scribe. From a collective perusal of all the relevant factors, it may be surmised that probably the scribe Kamalāpati, too, was a pupil, or at any rate an admirer, of Madhusūdana-Sarasvatī's guru Viśveśvara-Sarasvatī, who, too, appears to be probably alive when the ms was scribed. It is not unlikely that the scribe's concluding obeisance refers to this Viśveśvara-Sarasvatī nothing less than to God Viśvanātha of Banaras.

The pronoun 'Kenacit' in the commentator's colophon pointing to the commentator himself may suggest that probably he had not yet secured a prominent place among the learned society of Banaras but belonged only to the back rows when he composed the commentary. If this surmise be accepted, it may lead to a further conjecture that Madhusūdana-Sarasvatī's masterpiece work, viz. the *Advaitasiddhi*, which makes his place among the front rank Vedānta authors unchallengeable, was composed only at a later stage. Much stress, however, cannot be laid

today on these guesses as 'Kenacit,' might have been used by the commentator only as an expression of modesty.

At any rate, the date recorded in the ms leads us to many definite conclusions. It serves as a terminus *ad quem* not only for the date of the present *Mahimnahstotra-tīkā* but also for that of the two other works by Madhusūdana-Sarasvatī. While commenting on the verses 26 and 27 of the hymn, Madhusūdana twice refers to his own *Vedāntakalpalatikā* in the following manner:—

(१) चेति प्रमाणत्रयमुक्तम् । विस्तरेण चात्र युक्तयो वेदान्तकल्पलतिकायाम्-
नुसंधेयाः । तस्मात् 'न विद्यः' इत्यादिना साध्वेवोक्तमद्वितीयत्वम् ।

—Line 9 of Folio 27^a of the ms.

(२) यथा च शब्दादप्यपरोक्षनिर्विकल्पकवोधोत्पत्तिस्तथा प्रपञ्चतमस्मा-
भिवेदान्तकल्पलतिकायामित्युपरम्यते ।

—Line 14 of Folio 28^a of the ms.

Since both these references to the *Vedāntakalpalatikā* are traceable in the present ms of the *Mahimnahstotra-tīkā*, we may be sure that the *Vedāntakalpalatikā* was composed some years prior to Samvat 1650. Further, we may also settle the *Siddhāntabindu* to be composed some years prior to Samvat 1650 because that work and the *Vedāntakalpalatikā* refer to each other as follows:—

(१) विस्तरेण प्रपञ्चतमस्माभिः सिद्धान्तविन्दौ ।

—*Vedāntakalpalatikā*, Sarasvatī Bhavana Texts Series No. 3, P. 87.

(२) विस्तरस्तु वेदान्तकल्पलतिकायामनुसंधेयाः ।

—*Siddhāntabindu*, Acyuta-Gran-thamālā edition (1932), P. 211.

(३) विस्तरेणैतत्प्रपञ्चतमस्माभिवेदान्तकल्पलतिकायामित्युपरम्यते

—*Ibid*, P. 231.

and therefore appear to be composed almost synchronously.

The ms is of unique importance also in leading us to a final settlement of the controversy that had raged¹⁰ in

¹⁰ Vide the articles in *ABORI* mentioned in Footnotes 1 and 2.

1928 between P. C. Divanji and K. Chattpadhyaya regarding (1) if the *Frasthānabhedā* originally formed part of Madhusūdana's com. on Verse 7 (त्रयो सांख्य योगः etc.) of the *Mahimnahstotra* and was lately extracted therefrom on separate mss and given independent circulation, or (2) if it was originally an independent work and was incorporated into the *Mahimnahstotra-tīkā* only at a later stage. It is true that K. Chattpadhyaya had then convincingly established with the help of internal data that only the former alternative was possible, notwithstanding the existence of independent mss of the *Frasthānabhedā*. But the present ms of the *Mahimnahstotra-tīkā*, as contemporary documentary evidence, forces that very conclusion on us in the way in which P. C. Divanji desired the question to be solved. I have carefully compared the pertinent portion of the com. on Verse 7 of the hymn in the ms with the text of the *Frasthānabhedā* as published¹¹ in No. 51 of the Ānandāśrama Sanskrit Series only to confirm that they are identical almost word for word. The extremely few deviations¹² that can be noticed are clearly different readings, or additions and omissions by the scribes of later mss or their guides.¹³

¹¹ As a supplement to the *Sarcadarśanasāṅgraha* (1928).

¹² It is not possible to enumerate all these deviations here. Still, by way of illustration, it may be noted that the pertinent text in the Ms omits the metrical enumeration of Upapurāṇas appearing on p. 5 of the printed *Prasthānabhedā*. The concluding sentence of the pertinent text in the Ms, too, differs slightly from that of the printed *Prasthānabhedā*.

¹³ Recently Miss Sulochana A. Nachane, a Research Fellow of the B.O.R. Institute, Poona, submitted a paper to the 15th Bombay session of the *All India Oriental Conference* (vide the session's *Summaries of Papers*, 1949, p. 221) purporting to lower down the terminus *ad quem* for Madhusūdana-Sarasvatī's date to c. 1670 A.C. on the evidence of a dedicatory verse in a Poona Ms of the *Vedāntakalpalatikā*. However, vide my another paper to appear in the next issue of the *Poona Orientalist* (Vol. XIII Nos. 3-4) for the other side of the case based on a different interpretation of that verse.

BHAGAVADGĪTĀ AND SĀNKHYA PHILOSOPHY

By PRAHLAD C. DIVANJI

[I. Introductory remarks; II. Garbe's view as to the Sāṅkhyā doctrine underlying the creed of the Bhāgavatas; III. Otto and Keith on the original form and progressive development of the Sāṅkhyā doctrine; IV. Insufficiency of Keith's investigation; V. Place of Kapila in Indian Philosophy; VI. Concluding remarks.]

I. *Introductory Remarks.*

ANY critical student of the *Bhagavadgītā* can easily perceive that its author must have composed it while he was under the predominating influence of the Sāṅkhyā and Yoga doctrines. All these Western scholars agree on this point. Differences of opinion have however arisen between them on several other points, one of which is whether the Sāṅkhyā doctrine as known to that author had or had not a place therein for a God or a Supreme Being permeating and controlling the forces of nature as they become manifest in the sentient and insentient creatures in this universe and transcending them all. If it had, there can be no scope for doubting the correctness of the view that *Gītā* has preserved for our enlightenment one or two earlier phases of the Sāṅkhyā doctrine than that expounded in the *Sāṅkhyā-Kārikā* of Iśvarakṛṣṇa.

II. *Garbe's view as to the Sāṅkhyā doctrine underlying the creed of the Bhāgavatas.*

The name of the German scholar which has become very familiar to all the critical students of the *Bhagavadgītā* in India in connection with this topic is R. Garbe, because his Introduction to his German translation of that

work has been translated into English by Udgikar and he was most probably the first European scholar to make a bold attempt to start a definite theory that the work in its present form is a revised edition of a smaller work containing 554 or 530 stanzas prepared by a member of the priestly class by adding the remaining stanzas incorporating a Vedāntic view of God and establishing the necessity of continuing to perform the Vedic rites, that in its original form it was a canonical work of the ancient Bhāgavatas, the devotees of Bhāgavat, the Revered one, also called Vāsudeva, a monotheistic personal God, teaching the doctrine that singular devotion towards Him accompanied by the knowledge of the truth as taught by the Sāṅkhyas and intense meditation of Him while observing the rules of the ethical code approved by the Yogins was the best way of securing freedom from the cycle of births and deaths and the miseries to which the individuals are subject in their embodied state and for the attainment of the highest state of perfection and perpetual peace of mind.¹ In the course of a Preface to his German translation of an *Original Gītā* as reconstructed on relegating to an Appendix that of those stanzas and half-stanzas, which, in his view, contained "Vedantico-ritualistic appendages," "interpolations" or merely "pantheistic surplusages," he stated that he had in doing so acted upon the suggestion of Bothlingk that a critical examination of each stanza and even half-stanza must be made by a scholar thoroughly acquainted with all the philosophical systems of India in order to find out the contents of the original work.² This view as to the contents of the supposed original composition was at variance with those of his predecessors in that field like Holtzman,

¹ Intro. to Garbe's translation of the *Gītā* rendered into English by N. B. Udgikar, pp. 5-8, 14 and 19-21 and Appendix thereto.

² Preface to the same by the Author.

Hopkins and others. One such view was that it must originally have been a philosophical work and must laterly have been adapted to the needs of the followers of the cult of Viṣṇu, with whom Kṛṣṇa had laterly been identified. The other was that it must originally have been a prayer-book of the said cult and must subsequently have been Brahmanised by the addition of the philosophical disquisitions and ritualistic interpolations.³

The *Original Gītā*, as so concieved by him, must, according to his conclusion, have been composed about the beginning of the 2nd century B.C.⁴ His principal argument in support of it is that the *Yogaśūtra* a work of Patañjali, who, according to his view, was identical with the author of the *Mahābhāṣya*, seems to have borrowed the idea of God and the doctrine of Prapatti from the *Gītā*. Evidently therefore Sāṅkhya doctrine which is found in the latter must be of an earlier date. The *Kārikā* of Iśvarakṛṣṇa is a work of not an earlier date than 300 A.D.⁵ It follows from that line of reasoning that the author of the *Gītā* could not have derived his knowledge of the Sāṅkhya doctrine from the said *Kārikā*. The same result also follows from Garbe's admission that the words of the Sāṅkhya terminology such as 'Ahaṁkāra,' 'Buddhi,' 'Manas' and 'Ātman' have been used in the *Gītā* in different senses in different contexts.⁶ This fact should have suggested the inference that the said work must have been composed at a time anterior to that in which those words had been adopted by the expounders of the Sāṅkhya philosophy to convey such fixed notions only as they had explained.

³ *Introduction*, op. cit., p. 21.

⁴ *Op. cit.* p. 33.

⁵ Winternitz, *History of Indian Literature*, Vol. I. p. 589n; Keith, *The Sāṅkhya System; A History of the Sāṅkhya Philosophy*, p. 43.

⁶ *Intro. to Garbe's Work*, op. cit., p. 22.

Strange, however, as it may seem, Garbe has emphatically asserted at another place⁷ that "it is entirely a mistake to perceive in it (i.e. the *Gītā*) an older stage of the Sāṅkhya doctrine." He goes even further and asserts that the Sāṅkhya doctrine as incorporated therein is a deliberately deserted form of it.⁸ He is again completely silent as to the source from which its author could, in his view, have drawn his material, the *Kārikā* being out of question, as shown above. This inconsistency is probably due to his ignorance of the older works of the system referred to by the authors of the standard works of the Sāṅkhya, Yoga and Vedānta systems such as Vyāsa, Vācaspati, Śaṅkara and Ānandagiri, as I shall later on show. Lastly, in his *Sāṅkhya Philosophie* he has, according to Keith,⁹ expressed the view that "the Sāṅkhya philosophy was of too individualistic a type to have been produced otherwise than by some one man's mind," and that the difference between the doctrine as found in the *Gītā* and as expounded in the *Kārikā* is due merely to "the popularisation of it and its contamination with the other systems in the Epic." This is evidently an irrational and prejudiced view formed in ignorance of the considerable materials against it lying in the different strata of the Vedic and Post-Vedic literatures.

III. Otto and Keith on the original form and progressive development of the Sāṅkhya doctrine.

In view of the above nature of his conclusions it is no wonder that his own pupil, R. Otto, should have felt himself constrained to differ from him on several material points. In his "*Original Gītā*"¹⁰ he has expressed and

⁷ *Op. cit.* p. 21.

⁸ *Op. cit.*

⁹ *The Sāṅkhya System*, *Op. cit.*,

¹⁰ George Allen and Unwin Ltd, London, 1939; Author's preface, pp. 13-16.

acted upon the views rejected by Garbe that the stanzas in the vulgate embodying the pantheistic view must have formed part of the original composition of the Epic poet, that the first 19 and the last 5 stanzas must also have formed part thereof, that the creed of the Bhāgavatas must not have "a clumsy mixture of a belief in the efficacy of singular devotion to a personal God and in the necessity of the acquisition of knowledge as understood by the Sāṅkhyas and of the performance of meditative exercises according to the practice of the Yogins" and lastly, that the cosmogony of the Sāṅkhyas as it existed prior to its incorporation in the *Gītā* had a place therein for a God or Supreme Being controlling the forces of nature as they become manifest in the sentient and insentient creatures of the universe.¹¹ This scholar does not however seem to have entered into an investigation of the questions whether the theistic Sāṅkhya doctrine found in the *Bhagavadgītā* was an earlier or later phase of that doctrine and if the former, whether it had a history behind it.

Keith has done that in considerable details in his work entitled *The Sāṅkhya System: A History of the Sāṅkhya Philosophy*.¹² He has therein recorded the conclusions that it is an earlier phase and that it is an indication of a development which had taken place in the Epic age from a primitive one, which can be gleaned from a hymn of the *Rgveda* (X. 121 and certain passages in the *Iśa*, *Chāndogya*, *Kaṭha*, and *Praśna Upaniṣads* and from that in a somewhat advanced stage in the *Śvetāśvatara* from amongst the *Upaniṣads* of the early and middle periods.¹³ He has also noticed that there are references in the *Gītā* to the said doctrine as embodied in the *Nṛsiṁ-*

¹¹ This is a statement of only the principal points of difference between them. It is not intended to be exhaustive.

¹² London and Mysore, 1918.

¹³ *Op. cit.* pp. 8-19.

hatāpanīya, *Garbha*, *Culikā* and other minor Upaniṣads. But their dates being very uncertain he has not drawn any conclusions therefrom having a bearing on the point under consideration.¹⁴ The Sāṅkhya doctrine as embodied in the *Mahābhārata* and especially in the *Bhagavadgītā* chapters of the Bhīṣmaparvan thereof thus represents, according to him, a stage in its development which is midway between those appearing from the literatures of the Vedic and Classical periods, to the latter of which the *Sāṅkhyakārikā* of Iśvarakṛṣṇa belongs. As for the founder of that system, he admits that there is a universal tradition as to Kapila being that individual but he is not convinced as to his being a historical personage, because he has been identified in the *Śvetāśvatara* with Agni, Śiva and Viṣṇu and in the *Śāntiparvan* with Hiranyaagarbha.¹⁵ Āsurī too is, in his view, merely a name. As for Pañcasāṅkha however, he believes him to be a historical personage, “though different from his name sake in the *Śāntiparvan*,” and to deserve the credit of laying the foundation of the system. He places him in the 1st century A.D., i.e. to say, nearly 200 years prior to Iśvarakṛṣṇa¹⁶ and about 100 years prior to the composition of the *Bhagavadgītā* in its original form, which event he places in the earlier half of the 2nd century A.D.¹⁷ Although he agrees that it is older than the *Yogaśūtra* he does not agree that the author of the latter was identical with that of the *Mahābhāṣya* and assigns the above date separately to it.

IV. Insufficiency of Keith's investigation.

I perfectly agree with Keith in the view that Garbe was wrong in concluding that the Sāṅkhya doctrine as

¹⁴ *Op. cit.* p. 19.

¹⁵ *Op. cit.* pp. 37-40.

¹⁶ *Op. cit.* p. 43.

¹⁷ *Op. cit.* p. 30.

found in the *Kārikā* must have been formulated by a single individual at any one time. In my view also it had a progressive development. I do not however agree with him in the views that Kapila is a mythical figure, the Āsurī is merely a name, that the history of the Sāṅkhya system begins with Pañcaśikha and that it can be deemed to have been completely traced to the earliest beginning by tracing the ideas of the Mahat and the Guṇas of the Prakṛti to a Mantra in the *Rgveda* and to certain passages of the *Upaniṣads*. Such an investigation may suffice for proving the falsity of Garbe's theory but not for tracing the history to its primary source. Traditions preserved in the works of the system for centuries together cannot be ignored, though they may be tested and even rejected as unworthy of credence, if found to be inconsistent with other more reliable data. Moreover it is a wrong approach to any problem to start with a suspicion as to the truth of a tradition recorded by a series of writers not only of the same school but also of other schools as well, even though no contrary reliable data may have been found. On the other hand, the sage Kapila is spoken of in the *Śvetāśvatara Upaniṣad* (V. 2.) as one who was inspired with knowledge while meditating. The *Bhagavadgītā* in X. 25 marks him out as the Vibhūti of the Lord amongst the Siddhas, i.e. the persons who had achieved the special object which they had in view in trying to get into communion with a deity. Further light is thrown on his personality by Vyāsa, the author of the *Bhāṣya* on the *Yogaśūtra*. While commenting on 1.26 he refers to a tradition according to which he was the "Ādividvān" (the first of the knowers) and "Bhagavān Paramarṣi" (the revered great sage). Vācaspati has traced that quotation to a work of Pañcaśikhācārya.¹⁸ Even while refuting the theory of the genesis of the

¹⁸ *Anandashram Sanskrit Series No. 47*, p. 31.

universe from the Pradhāna and distinguishing the originator thereof from an earlier Kapila who was believed to be an incarnation of Viṣṇu or Vāsudeva, Śaṅkara does not deny that he was the author of a Smṛti work and a Siddha, which he was alleged to be by his objector.¹⁹ Lastly, the *Bhāgavata Purāṇa* lays special emphasis on his being the first in the line of the Siddhas, on his having acknowledged as the first to acquire redeeming knowledge and as one who had made a searching investigation into the nature of the essence of the universe in order that human beings may be able to know their self as it really is. As regards Āsurī, he is one of the teachers mentioned in the *Vaiśiṣṭa Brāhmaṇa* at the end of the 6th Adhyāya of the *Bṛhadāraṇyaka Upaniṣad* and the quotation traced by Vācaspati to a work of Pañcaśikhācārya is to the effect that the revered great sage had out of compassion taught the Tantra, (*i.e.*, the Smṛti work referred to above) to "to Āsurī who was anxious to be enlightened." The first line of Kārikā 70, about which there is some controversy, is therefore a merely versified form of the statement of Pañcaśikha. There is therefore no reason for doubting the correctness of the said tradition and for giving credit for the genesis of the Sāṅkhya doctrine to Pañcaśikha, who never claimed it and for which there never were two opinions in India.

* And now as to the commencement of the history of the Sāṅkhya philosophy: The earliest phase of the Bhāgavata religion is found in the old Vedic cult of Viṣṇu, Hari or Vāsudeva (not Kṛṣṇa, son of Vasudeva Yādava but the god Viṣṇu who resides in everything). It was this very cult which became subsequently developed into the Bhāgavata religion when a link was formed between the said cult till then confined to the Himālaya regions inhabited by

¹⁹ Śaṅkara's *Bhāṣya* on *Brahmasūtra* II. 1.1 (N. S. P. edition, p. 435).

²⁰ *Bhā. Pu.* III. 24.19; 25.1; 33.35.

anchorites and the Kṛṣṇa cult prevalent in the north of Bhāratavarṣa. I have already traced the origin of both the Bhāgavata and Jaina religions to this old Vedic cult in my paper bearing that title.²¹ I have shown there that the Sāṅkhya-Yoga doctrine, which insisted upon treating the complete renunciation of all worldly ties as the *sine qua non* of a life of singular devotion to the ideal of emancipation from the bondage of Karma, had been gradually developed by a long succession of retired members of both the priestly and princely orders of the later Vedic age on practising what was called “Jñāna-tapas” (austerities resorted to for the sole purpose of acquiring knowledge). In the first 9 Skandhas of the *Bhāgavata Purāṇa* there are many stories of such devotees of Viṣṇu having attained knowledge through His grace. The earliest of them is the sage Kapila and he has been identified with Hiranyagarbha,²² who was probably the same as the first promulgator of the Yoga doctrine according to Vyāsa, the author of the *Bhāṣya* on the *Yogaśūtra*.²³ May be, he was also the seer of the Hiranyagarbha hymn.²⁴ Just as Śaṅkara distinguishes between two Kapilas, Vācaspati too does so. He calls the first “Svayambhū” and “Anādimukta Paramaguru” (the earliest of the teachers whose release had no beginning) and the other Kapila an “Ādimukta Paramaguru” (the earliest of the teachers whose release had a beginning) and explains that the latter had been born and had acquired knowledge through the favour of Maheśvara.²⁵ Although the *Bhāgavata Purāṇa* does not distinguish between the two it begins the story of Kapila right

²¹ *Annals of the B.O.R.I.* Vol. XIII, pp. 108-25.

²² Vācaspati's Gloss on the *Bhāṣya* of Vyāsa on *Yogaśūtra* 1.26. (A. S. Series No. 47, p. 31).

²³ *Rgveda Samhitā*, X. 121.

²⁴ A. S. Series No. 47, p. 2.

²⁵ *Op. cit.*, p. 31.

from the marriage of his parents, the sage Kardama and Devahūti, daughter of Manu Svayambhū, describes in what a mystical fashion the said marriage had been consummated and how as the result thereof the child in whom the Lord Viṣṇu had specially placed his own light was born.²⁶ It appears from this that the author of this work had there given the life-story of the second, not of the first, Kapila. It is this Kapila who is spoken of as having imparted the knowledge of the essence identified with Vāsudeva, and on doing that he is said to have retired thereafter to a far away lonely place. There is no mention there of his having imparted knowledge to Āsuri. Still when it calls him a "Siddhagaṇādhīśa" (the Head of the Group of Adepts) it seems to mean the same sage whom Vācaspati calls the "Ādividvān" and whom the *Gītā* mentions as the Vibhūti of the Lord amongst the Siddhas. He is therefore clearly distinguishable from Svayambhū Manu, who according to the *Bhāgavata* was his grandfather. Neither this nor any other Purāṇa nor any work based on their cosmology speaks about his parentage. The etymological meaning of the word "Svayambhū" is also against the possibility of his human birth being known to any person of the Paurāṇic age. That seems to be the reason why he is called the "Pitāmaha," identified with Vāsudeva or Viṣṇu and honoured as the "Maheśvara" also. The conception of the existence of three distinct deities, Brahma, Viṣṇu and Rudra, discharging the separate functions of creating, preserving and destroying the worlds, seems to have originated at a later stage, which was either that of the expansion of the original one Purāṇa into three or the three into eighteen. The adherents of the Yoga school identify him with Hiranyagarbha, the golden egg, from which, according to the Vedic cosmology, the universe had

²⁶ *Bhā. Pu.* III. 24-33.

emerged. They also give him the credit of having promulgated the Yoga doctrine. None however ascribes to him the authorship of a Smṛti work on the Sāṅkhyā philosophy as Śaṅkara does to the human Kapila in his *Bhāṣya* on *Bra. Sū. II. 1. 1.* We can therefore reasonably conclude that Svayambhū Manu was the Vāsudeva of the Bhāgavatas, that he must have been called Kapila because of the colour of his skin being dark-reddish, that he had devoted all his conscious life to the investigation and realisation of the nature and powers of the Vedic god Viṣṇu by the practice of deep meditation, that he was most probably also the seer of the Hiranyagarbha hymn, that his own parentage was unknown but that he had a daughter, whose name was Devahūti, that she had been given in marriage to the sage Kardama, that they became the parents of a male child, that the said child's body was of the same colour as that of his maternal grandfather and was therefore named Kapila, that this Kapila has devoted all his conscious life to the investigation of the problem of the cause of evolution of the different species of beings by meditation on the Great Lord of Beings, Maheśvara, and arrived at the conclusion that close physical contact and co-operation of two kinds of forces, one positive, which he named the Puruṣa, and the other negative, which he named the Prakṛti, necessary for the evolution of all the concrete forms of nature and that the nature and appearance of each of them was determined by the preponderance of the one or other of the three Guṇas (characteristics) of the negative force, resulting from the permutations and combinations of all the three in varying proportions.

It can be seen from the above that there was a close connection not only between the propounders of the cult of Viṣṇu and Sāṅkhyā doctrine but that there was also such between the beliefs of votaries of the said cult and the Sāṅkhyā doctrine as originally propounded because the

second Kapila could not have been inspired with the knowledge of the said doctrine except as the result of intense meditation on the relation subsisting between the aspect of the Supreme Deity pervading all beings and that responsible for their coming into existence. It is reasonable to take it for granted that his grandfather, who had offered his daughter in marriage to the sage Kardama, who had been passing his life in the contemplation of the Deity in seclusion, must have imparted to his grandson the knowledge of the nature and powers of Viṣṇu, which he had acquired by the favour of that Deity. The self-effect which the latter had made to probe into the secret of the origin of the different kinds of beings must have been decided upon as the result of that teaching. The Siddhi that he had acquired as the result of that effort could not therefore have remained unaffected by the belief in the existence of a Supreme Deity controlling the two forces whose contact and co-operation are the immediate cause of the diverse kinds of beings. And this is the doctrine of the Sāṅkhya-Yoga which has been expounded in the 13th to the 18th chapters of the *Bṛagavadgītā* and forms the foundation of the theoretical side of the Karma-Yoga, the practical side whereof has been expounded in chapters II to XII of that work. It is quite obvious from those earlier chapters that the Karma-Yoga is nothing else but an adaptation of the Sāṅkhya-Yoga, which is the same as Jñāna-Yoga, made so as to suit the requirements of those who were either not fitted or not inclined to take to a life of complete renunciation in solitude.

The doctrine as expounded in that work can be briefly summed up thus:—The Highest Essence is the Param Brahman. He is neither Sat nor Asat and has no beginning and no end. The universe periodically evolves from, rests in, and becomes absorbed in it, without its being in any way affected by those changes because it is “Avya-

ya" (Indestructible). The process of evolution takes place at its will and so does that of involution. The materials for giving rise to the different forms of the sentient and insentient creatures are his two Prakṛtis, the Mūlaprakṛti and Jīvas. In the Avyakta state, which returns at the end of each Kalpa, there is no differentiation whatever. Hence these two are eternal in the sense that they remain as entities during intermediate destructions or absorptions, which take place during the same Kalpa. When the process of evolution is to be commenced the Highest Essence impregnates the Brahman or the Mūlaprakṛti on assuming the role of Puruṣottama, the best of the active forces. The said Prakṛti becomes thereby divided into the eight universal products Bhūmi etc., by the permutations and combinations of its three Guṇas in varying proportions. All the beings are the products of the said eight component parts of the Prakṛti undergoing further permutations and combinations. All these changes take place on account of the Guṇas of the Prakṛti. But they are incapable of action without getting into contact with the Puruṣas, who are sparks issuing from the fire of the Highest Essence and therefore in each product there is a Puruṣa. Relatively to each individual product its individual Puruṣa is its Kṣetrajña because that product, such as it is, is his field of action and enjoyment. This association is the result of the "Moha" (delusion) caused by the "Tamoguṇa" inherent in each product in a greater or lesser degree. He is liable to that kind of influence, though the Puruṣottama is not, owing to his forgetting his true nature as the result of being placed in the company of the products of the original Prakṛti. Being a spark from the divine fire the powers of willing, knowing and acting are inherent in him but they are limited by the nature of the product of the Prakṛti with which he has chosen to identify himself for the time being and that

nature is determined by one of the three Guṇas predominating in that particular product. It follows from this that every created being which has existence for the time being has a Jīva claiming it as its body, not every sentient being only. Over and besides its own individual Jīva, each being has in it the presence of the Supreme Soul because He permeates every particle of the primordial matter, which in its concrete form appears in every form of existence in the eight forms of the ether (Ākāśa), air (vāyu), heat (Agni), water (Jala), earth (Pr̥thvī), mind (Manas) intelligence (Buddhi) and egoism (Ahamkāra), mixed up in varying proportions. The Jīva is of the same nature as the latter and all the powers of the latter are inherent in him too but he is not conscious of them and cannot get their benefit because he is deluded by the Guṇas of the Prakrti inherent in the products of which he is conscious as distinct entities and is affected by the results flowing from the acts which he does with a sense of egoism. The consequence thereof is that he is subjected to miseries of diverse sorts including transmigration. The remedy for being free from them lies in his own hands because it consists of the knowledge of the distinction between his true self and the non-selves with which he is surrounded as the result of desire for enjoyment. Such knowledge is imparted by a Guru if approached meekly and reverently. This is not however enough to make him immune from the miseries spoken of above. He must make sincere efforts to realise the truth contained in the teaching of the Guru, which is that he is essentially the same as the Supreme Soul called Brahman. The efforts consist of changing the natural habit of the mind to entertain desires for the acquisition of the objects of sensual enjoyment and of the senses to become engaged in acts towards that end and turning the mind to think of perpetual happiness and peace, which is Brahman. There are several ways of do-

ing this and one must choose one or more of them on finding out the inherent weaknesses of the mind. When such realisation takes place one becomes a *Sthitaprājñu* as defined in Ch. II. 54—72 of the *Gītā*. The state of such a saint is described in the last of those stanzas as the *Brāhma-sthiti*. If one reaches that state even at the time of death one attains *Brahma-nirvāna* (repose in Brahman). For attaining this state at the time of death the specific remedy is described in *Gītā* VIII. 12—13.

This is called Sāṅkhya-Yoga the word “Sāṅkhya” wherein means—knowledge including its realisation not a mere enumeration of the categories.²⁷ The Ācāryas of the Sāṅkhya-Yoga are called *Jñānins* and *Tattradarśins* in this work but *Jñāna* or *Tattradarśana* is of a different sort from that of the classical Sāṅkhyas in this respect that it is absolutely necessary according to the former to realise the truth known from an external source, by going through the process of Yoga accompanied by submission to a strict moral discipline. The practice of Yoga again involves a belief in the Supreme Soul, who has no place in the doctrine of the classical Sāṅkhya system. There is moreover no categorical enumeration of the 25 Tattvas of the latter anywhere in the *Gītā* nor the gradual evolution of the 11 *Indriyas* and the five *Tanmātrās* thereout from the *Ahaṅkāra*, the origin of the latter from the *Mahat-tattra*, no recognition of Brahman as the source of all creation and the evolution of the *Pañca Mahābhūtas* from the *Pañca Tanmātrās*. On the contrary the Lord says in *Gītā* VII. 4 that Mūlaprakṛti is differentiated into eight parts, Bhūmiḥ, Āpah, Analaḥ etc., which means that Ahaṅkāra, Buddhi and Manas had come into existence simultaneously and that the five Tat-

²⁷ *Bha. Gi.* XIII. 24 and III. 3. See also the commentaries of the numerous commentators on XVIII. 13 besides that of Saṅkara, such as Ānandatīrtha, Purusottamji, Śrīdhara and Nilakantha.

tvas too had come into existence along with them. The statement in XIII. 5 of the constituents of the Kṣetra together with modifications does no doubt contain a mention of 24 universal categories but in the first place they are not the same as the 24 elements mentioned in the 22nd Kārikā of Iśvarakṛṣṇa and secondly they have not been mentioned in the order in which they can be supposed to have come into existence. Moreover, even there the five Tanmātrās do not appear and the five objects of sense-perception are amongst them though they are not amongst the 24 elements mentioned in the said Kārikā. Lastly, Mahat, the first evolute in the classical Sāṅkhya theory of cosmogony according to the said Kārikā, does not appear amongst the 24 in the *Gītā*. The term "Mahat" occurs twice in *Gītā* XIV. 3—4 but in the first of those stanzas it precedes the word "Brahman" and in the second succeeds it. At both the places it is used as an adjective, not as a noun and therefore cannot be identified with the first product of the classical Sāṅkhya Prakṛti. All this goes to show that the Sāṅkhya theory of cosmogony was yet in the process of formation and had not appropriated to itself and given definite technical meanings to the terms found in the *Gītā*. It is therefore more reasonable to infer that the said work represents an earlier rather than a later consciously-mutilated phase of the said doctrine. It is possible that it is a stage earlier even than that appearing from the Upaniṣads of the middle period, to which attention has been drawn by Keith, because those who contributed to its development up to the stage appearing from the *Gītā* were the sages who had been living in ages earlier than that of Veda Vyāsa. It is at least definitely an earlier one than that represented by the Nārāyaṇīya section of the Śāntiparvan there being no reference therein anywhere to the Caturvyūha theory of the Pāñcarātrikas. There is probably no other distinct literature pertaining to that stage extant to-day but there

is a probability of much having existed at the time of the composition of the *Bhagavadgītā*, as shown by numerous quotations from it in my paper on the "Probable Sources of the *Bhagavadgītā*."²⁸

V. Place of Kapila in Indian Philosophy.

The second stage in the development of the Sāṅkhyā doctrine is found reflected in Chapters XII to XVIII of the *Gītā*. In that stage we do not find the discovery of any new element or the introduction of any definite order of evolution of the cosmic and individual forces. It is however characterised by an intensive study of the two primary forces, the Prakṛti and Puruṣa, and their relation with the controlling force, the Supreme Soul, and of the diverse ways in which the three Gunas of the Prakṛti become manifest in the different concrete forms of nature with which a Sāṅkhyā-yogin was required to deal in his attempt to reach his goal by diminishing the Rājasic and Tāmasic elements in his individual nature. The study of the first class led to the technicalisation of the terms "Kṣetra and Kṣetrajña," "Prakṛti and Puruṣa," "Jñana and Jñeya," and "Paramātmā or Purusottama," the functions of the Prakṛti and the Puruṣa in the life of an individual and the possible ways of approach by the Puruṣa to the Purusottama, including the rules of conduct to be observed during the journey along the said ways leading the rules known to the Unknown.²⁹

Although all those who were engaged in these investigations were Bhāgavatas, they seem to have been divided in this age into two schools of the Sāṅkhyas and the Yogins, the former devoting their attention to the cosmic side of evolution and depending for the advancement of their know-

²⁸ Journal of the Ganganatha Jha Research Institute, Vol. IV., pp. 289-94.

²⁹ See the contents of Chapters XIII and XV of the *Gītā*.

ledge on their own individual efforts and faith in the inherent powers of the Ātman believed to be essentially identical with the Paramātman, otherwise called Brahman, while the latter making all possible efforts to suppress their ego in the hope of being ultimately united with the Paramātman through His grace. The Brahman sage who had attained a remarkable degree of success in his efforts of the former type was Kapila II, the "Ādividvān" of Vyāsa and Vācaspati, who is acknowledged in the *Gītā* as the Vibhūti of the Lord amongst the Siddhas (adepts) and is universally believed to be the founder of the Sāṅkhya system of thought. The royal sage whose name is associated with the doctrine of the Karma-yoga is the Janaka of Mithilā. Although the earliest royal sage to whom this Yoga is said in the *Bhagavadgītā* (IV. 1—2) to have been imparted is Ikṣvāku, the founder of the Solar dynasty of kings, it was only since the achievement of remarkable success by King Janaka of Mithilā³⁰ in his efforts to realise the ideal of complete detachment from the things of this world that the Karma-yoga doctrine seems to have been recognised as a reliable alternative mode of pursuit of the highest object of man's endeavour.

As for the literature which the said sage Kapila can be believed to have left behind him for his successors, Bādarāyaṇa Vyāsa while refuting the view that the *Pradhāna* inert substance, was the material cause of this universe, refers to a Smṛti work in which that view had, to his knowledge, been put forth³¹ and his commentator, Śaṅkara, and the latter's followers who have glossed over his commentary, distinctly say that the said view had been put forth in a number of Smṛtis composed by Kapila and his followers.³² It is a very unfortunate circumstance that none of those Smṛti works is available to-day. We are how-

³⁰ Op. cit. III. 20.

³¹ *Bra. Sū.* II. 1.1.

³² Op. cit., N. S. P. edition, pp. 432-36.

ever in a position to get some definite notions, about the work of Kapila himself at least, from the later writers. Thus for instance, Śaṅkara in his commentary on *Bhagavadgītā* XIII. 19 calls it *Śāstra Kāpilam*.³³ He also says there that it is an accepted authority on the subject of the Guṇas and their Bhokṭṛ (Enjoyer) because the Kāpilas are experts in the matter of the exposition of the operation of the characteristics and their enjoyer. That the followers of the said Ācārya should, like him, look upon the word “Guṇasaṅkhyāna” occurring in the said stanza of the *Gītā* as referring to the contents of an authoritative work by Kapila is not to be wondered at. What is remarkable however is that a reference to the commentaries on the stanza by the commentators of the other schools of Vedānta, such as Ānandatīrtha, Puruṣottamji, Śrīdhara and Nilakanṭha shows that they too assign the same meaning to the said expression and that none of them says that it refers to the *Śaṣṭhitantra-Śāstra*, on which the *Sāṅkhya-kārikā* has been avowedly based or to any other work. We are therefore on *terrā firmā* when we conclude that the author of the *Bhagavadgītā* has, in the said stanza, cited, as his authority for the threefold division of Jñāna, Karma and Kartā on the basis of the three characteristics, the *Śāstra-Kāpila* mentioned by Śaṅkara and that most probably it is the Smṛti work referred to by Bādarāyaṇa in his Sūtra above referred to. Further, it is not without significance that the only stages in the process of evolution spoken of in the *Gītā* are those of the existence of the two primary and eternal entities, the Prakṛti and the Puruṣa, the initial eightfold division of the former resulting in the simultaneous emergence of the five elements together with the Ahaṅkāra, Buddhi and Manas and the manifestation of the Guṇas of Prakṛti in the objects of the universe, both

³³ *Bhagavadgītā* with the Commentaries of Śaṅkara and others, Vyankateshwari Press edition, p. 488.

physical and metaphysical. The word "Pradhāna" occurs nowhere in the *Gītā* and as shown above the simultaneous emergence of the universals is diametrically opposed to the classical Sāṅkhyā doctrine. Moreover the Prakṛti and the Puruṣa in the *Gītā* are not quite independent entities but are under the control of the Lord, the Purusottama. Creation and dissolution again are not automatic processes but take place at His will. The beings emerge when He impregnates the Prakṛti and even the Guṇas of the latter owe their existence to Him. What migrates from body to body is not the Linga Śarīra composed of 17 constituents, Mahat and others, along with the Jīva but only five senses of knowledge and the mind, according to *Bha-Gī*. XV. 7—8. Lastly, the means for emancipation is not the kind of abstract knowledge mentioned in Kārikās 55 to 64. It is only a step to the higher knowledge which arises as the result of intense singular devotion towards the Lord in the abstract called the *Avyakta*, which being an intelligent entity is different from the *Aryakta* of the *Kārikā*, or the Lord as specially incarnated in the body of Kṛṣṇa-Vāsudeva. It is clear from all this that the *Bhagavadgītā* represents a stage in the development of the Sāṅkhyā doctrine which is later than that represented by the *Smṛti* of Kapila and an earlier one than that represented by the *Kārikā* of Iśvarakṛṣṇa. And since the said *Kārikā* is avowedly a mere abridgement of the *Saṁhitāntra-Śāstra* of Pañcaśikhācārya, according to Kārikā 72, the *Gītā* represents a stage of the said doctrine earlier even than that which the said treatise can be believed to represent. Complete physical renunciation with a view to attain Naiśkarmya-siddhi, a state of total inactivity, was its most prominent feature and the goal held forth by it was the attainment of the state of Brahman in the abstract otherwise called the *Avyakta* by the knowledge which comes to one by intuition from the realisation

of the essential identity of the individual soul with Brahman during a state of complete dissociation of that soul from the physical body, the senses, the mind and the intellect, which can be induced by the practice of *Abhyāsa-yoga*. The *Bhagavadgītā*, on the other hand, has been specially composed with a view to dissuade aspirants from breaking off social connections in order to attain the said goal. It therefore adduces several cogent arguments to convince them that the objective of total inactivity can be more easily attained by resorting to *Karma-yoga*, which means the disinterested discharge of such duties as fall to one's lot as the consequence of one's social position, under the confident belief that by doing so one has been rendering service to the Almighty God, and full faith in His assurance given to Arjuna when He had become specially incarnated as Śrī Kṛṣṇa for protecting the good and chastising the wicked, namely that by rendering such service with singular devotion to Him He is pleased and confers on the devotee a boon by which he becomes free from the bondage of Karma and consequently from all kinds of miseries including transmigration. That being so, whatever philosophical knowledge of the Sāṅkhya system has been embodied in *Gītā* must be deemed to have been borrowed by its author from the said *Smṛti* work of Kapila, the "Ādi-vidyā" of Vyāsa and Vācaspati Miśra and the "Vibhūti" of the Lord amongst the Siddhas according to the *Gītā* itself, and from such other *Smṛti* works of his followers as may have preceded him. He was not a Vedic seer and not identical with the "Anādimukta" Kapila who has been identified with Hiranyaagarbha but was his daughter's son and had a human birth. And whereas the former is traditionally believed to be the first teacher of Yoga as the means of salvation, the latter is so believed to have laid the foundation of the path of Knowledge. The position of this second Kapila in the history of Indian

philosophy is therefore that of its father. King Janaka who is referred to in the *Gītā* as having attained "Sam-siddhi" by Karma itself came later on. Both of them lived in an age earlier than that of Kṛṣṇa. Veda Vyāsa, the author of the *Bhārata Epic* including the *Bhagavad-gītā*, who has interpreted the doctrine of Sāṅkhya-yoga of the first and assimilated the Karma-yoga of the latter with the Bhakti-yoga or the Bhagavata religion of the Sātvatas with Kṛṣṇa-Vāsudevas but glorified him in the Epic in the later age of Parikṣit and Janamejaya.

VI. *Concluding remarks.*

The *Bhagavadgītā* is thus a work, the Sāṅkhya doctrine embodied wherein had been formulated on making use *inter alia* of the first and second phases thereof gathered from the Śāstra-Kāpila of the founder of that line of thought and the other Smṛti works of his followers available in the time of its author. In each of those phases there was a place in its cosmogony for a Supreme Being, who permeated all the creatures and controlled them from within and supplied the highest ideal to be attained by an aspirant by making a persistent effort while leading a life of complete isolation and abstinence from all conscious activity, secular as well as religious, mental as well as physical. The second phase thereof differed from the first in laying special emphasis on the realisation of the truth of the doctrine so far as it related to the difference between the nature and functions of the two beginningless entities, the Prakṛti and the Puruṣa, and the diverse ways in which the characteristics of the former become manifest in the diverse objects of the physical and meta-physical worlds. There is no trace in it of the third phase in which a rational connection was established between the Prakṛti and the five gross elements on the cosmic side and the Prakṛti and the intellect, mind and sen-

ses on the individual side, by introducing the concepts of the five subtle elements called the *Tanmātrās* and the *Liṅga Śarīra*. This phase is now found in the *Sāṅkhya-Kārikā* but its origin goes back to the time of the composition of the *Saṣṭhitantra-śāstra* a work referred to as its source not only in the said work but also in the commentary on the *Yogaśūtra* of a later *Vyāsa*. The latter also contains many quotations from that work.³⁴ The belief that the human soul is bound by the fruits accruing from his own acts and is therefore required to submit to miseries in this life and frequent births and deaths was there even in the first phase and consequently there was too that of the necessity of resorting to a means for securing release from that bondage. But the means recommended was not knowledge alone as in the third phase but knowledge supplemented by either *Abhyāsa-yoga* or *Karma-yoga*. The *Bhagavadgītā* added thereto a third alternative of *Bhakti-yoga* which was assimilated to the latter. The said first phase is distinguishable from the Vedic cult of Viṣṇu, which was one of the numerous cults of the Vedic gods testified to by numerous Mantras of the *Rgveda* and the *Atharvaveda*.³⁵ Besides those cited in the foot-note below there are numerous stray Mantras in the *Rgveda* which lead to the inference that many other Vedic seers had been reflecting over the nature of the Akṣara, the human soul, the human organism, the worldly phenomena and the nature of the relation, if any, between them.³⁶ Kapila belonged to the said cult of Viṣṇu and had by concentration and meditation been able to partake of the nature of that

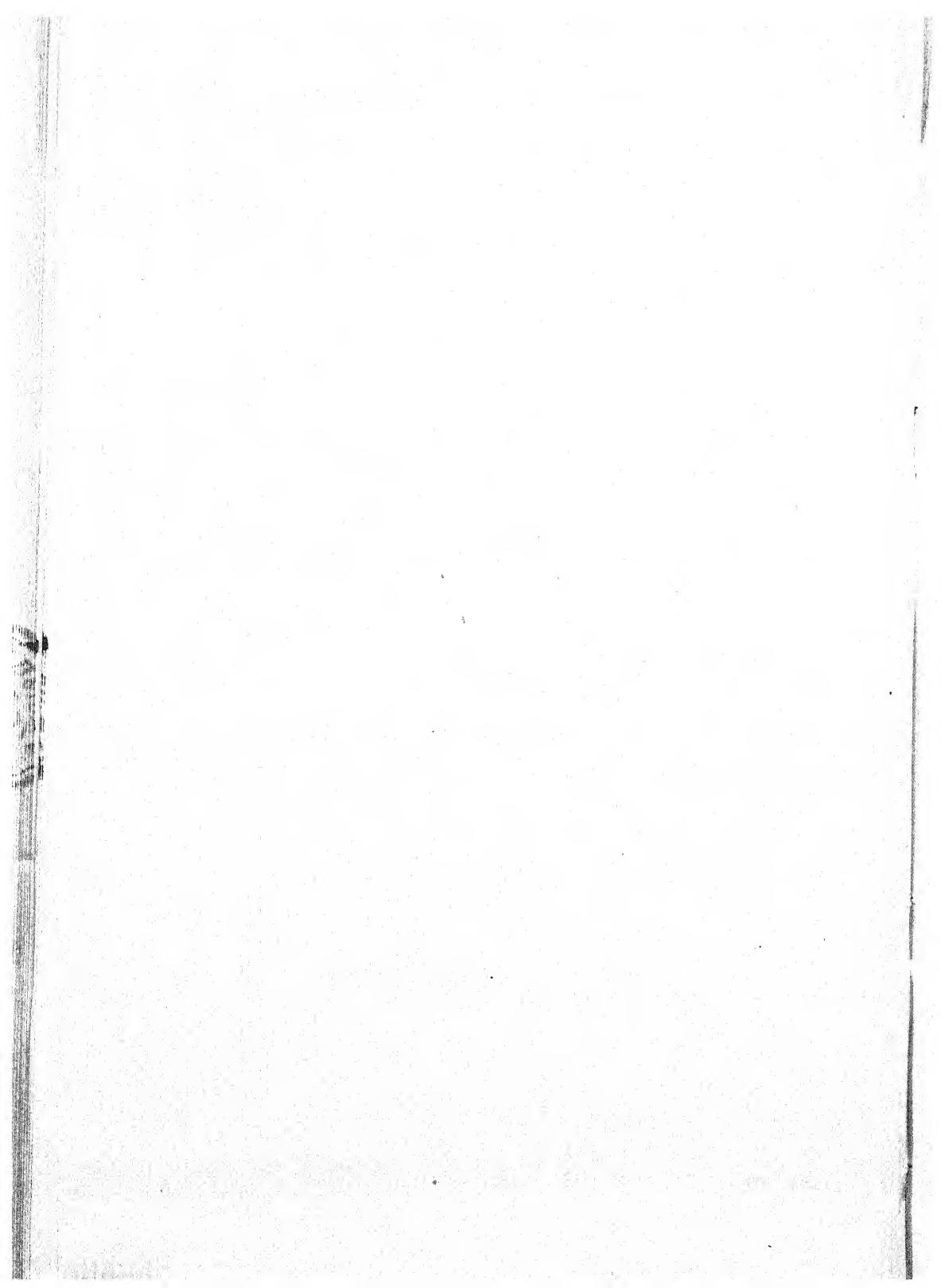
³⁴ See Ānandāshram Sanskrit Series No. 47, pp. 8, 31, 62-63, 64, 72-73, 80, 83, 89, 158-59, 187. Most of these quotations go to show that it must be a work written in the Sūtra style.

³⁵ *Rg. Ve.* X. 90, 121, 125, 129; I. 164, 46; *Atha. Veda.* X. 2; XI. 8; XIII. 1; XIX. 53.

³⁶ See *Rgveda-tattvam* of Gulabrai V. Chhaya (Rajkot, 1926) pp. 14, 27, 31, 40, 48 and 51.

god to such an extent that he was believed by his followers to be an incarnation of Vāsudeva alias Viṣṇu. His method of approach to the deity is designated as the "Sāṅkhyayoga." The first member of that compound means the knowledge of the truth not an enumeration of the categories of the Sāṅkhya system because all its categories had not been ascertained and definite causal connections between such of them as had been ascertained had not been established. All those who followed that method came to be known as the "Sāṅkhyayogins" and those of them who attained their objective came to be known as the "Sāṅkhyācāryas" (Teachers of the Sāṅkhya doctrine.) These Sāṅkhya-yogins were the followers of the Nivṛtti-dharma (rules of conduct pertaining to a life of retirement) and depended upon their personal efforts and the power inherent in all actions to bear the appropriate fruits, which in the case of theirs were called Siddhis. The Aksara or Brahman served only as an ideal and being devoid of attributes was not expected to enable them to solve their difficulties and to resist the numerous temptations that lay in their way. It was only after they made a fairly good progress in discriminating between the nature and functions of the Prakṛti and the Puruṣa that the pure self, the substratum of the Puruṣa, was expected to help them in those directions. Some of the Sāṅkhyayogins, therefore, made an investigation into the different ways in which the three characteristics of the Prakṛti became manifest in the different objects of the physical and metaphysical worlds with which they had to deal even in their life in solitude. Others who though following the same master were against physical renunciation and the repudiation of all social and religious duties and were consequently the followers of the Pravṛtti-dharma, relied upon their faith in the immortal spirit of their master to help them in their difficulties. These were mostly royal sages

and came to be known as the Karma-yogins. The one of them who had attained conspicuous success in that path was Janaka Videha of Mithilā, who remained unmoved even when his capital was on fire. Whereas the tradition of Sāṅkhya-yoga had continued uninterrupted till the time of Śrī Kṛṣṇa that of the Karma-yoga had been broken before his time. Śrī Kṛṣṇa revived it in his life-time by his own extraordinary achievements and Veda Vyāsa expounded it methodically in the *Bhagavadgītā* and illustrated its actual practice by the conduct of the principal characters of the *Bhārata Epic*, on crucial occasions, decided upon under the personal guidance of Śrī Kṛṣṇa.



PRĀYĀŚCITTA

(According to the *Smṛti-nibandhas* of Bengal)

By SURESHCHANDRA BANERJEE

Introduction

“ PRĀYĀŚCITTA ” or expiation occupies a great bulk of the *Dharmaśāstra* literature of India, the other two important topics of this literature being *Ācāra* (custom) and *Vyavahāra* (law). It is a matter of common knowledge that the whole life of a Hindu in ancient India was regarded as the performance of a series of duties strictly in conformity with the Śāstric injunctions. The scope of the offences of both omission and commission was, therefore, naturally very wide. This necessarily resulted in the framing of rigid rules of expiation. As the offences were bound to be of very diverse types in accordance with the diversity of human nature the rules of expiation also were varied and numerous. It is this importance of these rules of *Prāyāścitta* in the life of a Hindu which, perhaps, led the *nibandhakāras* of Bengal to devote considerable time and energy to the compilation of these rules into a manageable size. The subject is, however, so vast that, in spite of their best endeavours at the presentation of the most important rules within a short compass, their “ compendiums ” have grown into rather voluminous treatises. We shall, however, confine ourselves to a consideration of the broad matters dealt with by these writers leaving aside such details as are devoid of any interest but academic.

Works dealing with Prāyāścitta

The principal *nibandhas* of Bengal dealing with *Prāyāścitta* are chronologically the following :—

1. *Prāyaścitta-prakarana*¹ (or,—*nirūpana*) of Bhavadeva Bhaṭṭa.
2. *Prāyaścitta-viveka*² of Śūlapāṇi.
3. *Prāyaścitta-tattva*³ of Raghunandana.

Of the above works the *Prāyaścitta-prakarana* (henceforth abbreviated as PP) deals with the broad matters relating to *Prāyaścitta*. The *Prāyaścitta-viveka* (henceforth abbreviated as P. V.) of Śūlapāṇi is much more comprehensive dealing as it does with the subject very exhaustive-ly. The *Prāyaścitta-tattva* (abbreviated as P. T.) appears to be a very systematic and well-planned work on the subject as is evident from the résumé of its contents found at the beginning of the work.⁴ It should be noted, however, that Raghunandana is frank enough to admit clearly that his work has no claim to be exhaustive.⁵

The subject of *Prāyaścitta* being vast and complex its study naturally calls for a clear and definite plan. We propose herein to study the topic under the following heads :—

1. Conception and fundamental principles of *Prāyaścitta*.
2. Conception of *Pāpa*.
3. Classification of sins.
4. List of important transgressions recorded in the Bengal School with broad rules of their expiation.

¹ Ed. G. C. Vedāntatīrtha, Varendra Research Society, Rajshahi, 1927.

² Ed. J. Vidyasagar, Calcutta, 1893.

³ Ed. Hrisikes Sastri, Calcutta, 1935 BS. [There are several other editions printed in Bengali characters besides that of J. Vidyasagar in Devanāgarī.]

⁴ PP. 2-5.

⁵ Cf. प्रायश्चित्तविवेकादावन्यज्ञेयः विचक्षणः (F. 5). This remark also shows that the PV was regarded as the most authoritative by Raghunandana himself.

5. Rules of purifying various things.
6. The expiatory rites mentioned in the *smṛti-nibandhas* of Bengal.

Conception and fundamental principles of Prāyaścitta

Among the triad of the nibandhakāras mentioned above Śūlapāṇi is the first to attempt a precise definition of the term *Prāyaścitta*. On the authority of Aṅgiras he arrives at the following derivative meaning of the word :—

Prāyas—tapas or austerity.

Cilta—niścaya or certain knowledge. Thus putting the component parts together the word *prāyaścitta* would denote “ such austerities as are known for certain to be capable of washing off sin.”⁶

Citing the authority of Hārīta, Śūlapāṇi also adds that *Prāyaścitta* is the name given to those austerities which serve to destroy accumulated evil.⁷

From these authorities Śūlapāṇi concludes that a particular rite, in order to be *prāyaścitta*, must have as its object only the destruction of sin (पापक्षयमात्रसाधनम्) and nothing else. Stress is laid on the word ‘only’ thereby excluding such rites as secure any other object for the performer. For example, the Vrata called ‘ *Prājāpatya* ’ which is a mode of *Prāyaścitta*, when observed with the object of removing a certain sin, ceases to have the appellation of *Prāyaścitta* when looked upon and performed as a means of attaining heaven (स्वर्ग). The word *mātra* also excludes the sacrifices known as *Tutapuruṣa* and *Aśvamedha* which besides aiming at the destruction of sin, also lead to the attainment of the abode of the Supreme Being. Govindānanda, in his commentary on the P. V.,

⁶ प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते।

तपो निश्चयसंयुक्तं प्रायश्चित्तमिति स्थितम्।—quoted in P.V., p. 2.

⁷ प्रथत्वादोपचित्तमशुभं नाशयतीति प्रायश्चित्तम्—P.V., p. 3.

however, adds that even *Aśvamedha* can be regarded as *Prāyaścitta* when it is done for expiating the sin of *Brahmāhatyā*.⁸

Raghunandana does not add materially to the above explanation of the conception of *Prāyaścitta*. He, however, very aptly describes the function of *Prāyaścitta* by a happy analogy taken from the ancient writers. A man is freed from sin by means of penance, gifts, sacrifices even as a piece of dirty cloth is cleansed by the application of alkali, heating, by severe beating and washing.⁹

Prāyaścitta has been defined as a means to an end the end being the destruction of sin. The question naturally arises—what is meant by ‘sin’?

‘Pāpa’—*Meaning of the term, sources and varieties of*

According to the popular notion *pāpa* or sin consists in the omission of what is enjoined by the *sāstra* (विहितस्यान नुष्टानात्) and the commission of what is prohibited (निन्दितस्य सेवनात्). Śūlapāṇi, on the authority of Yājñavalkya, maintains that besides the acts of omission and commission, the two well-known sources of *pāpa*, it also arises from a third cause, viz., non-restraint of the senses (इन्द्रियाणामतिग्रहात्). The inclusion of this third cause of *pāpa* gives rise to certain interesting points as noted by Śūlapāṇi. At the first sight the inclusion of the third cause appears superfluous inasmuch as indulgence in the pleasures of the senses has been expressly prohibited by Manu¹⁰ so that non-restraint of the senses may be regarded as a sin of commission. Śūlapāṇi puts forth an ingenious justification for the inclusion of this cause. First of all he refutes the *Kalpa-*

⁸ यदा तु ब्रह्महत्यापापापनोदत्तायाश्वमेधः क्रियते तदा सोऽपि प्रायश्चित्तमेव —PV., p. 3 (commentary).

⁹ यथा क्षारोपर्वेदचण्डनिर्णीदनप्रक्षालनादिभिर्वासांसि शुध्यन्ति एवं तपोदानयज्ञैः पापवन्तः शुद्धिमूपयान्ति —P.T., p. 6.

¹⁰ इन्द्रियाथेषु सर्वेषु न प्रसज्यते कामतः—Manu, IV. 16,

taru which seeks to justify the inclusion of this third factor by taking it to mean that it is intended to stress the gravity of sin consequent upon the repeated indulgence (अभ्यास) in sensual pleasures. In refutation of this argument Śūlapāṇi points out that if the argument of the *Kalpataru* be accepted then the rule laid down by Manu, that the repetition of an act known to be prohibited must be avoided, becomes a duplication of Manu's prohibition of indulgence in sensual pleasures referred to above.

According to Śūlapāṇi the sin arising from the third cause consists in *damśa* (bite) and *abhiśāpa* (curse). To the objection that these two should not properly be regarded as sin on the part of the victim, who is the object of these and not the agent, Śūlapāṇi replies that these should be so regarded in view of their inclusion, by dependable authorities, among the causes giving rise to sin (पापोत्पादकप्रकरणे पाठात्). Śūlapāṇi does not consider *damśa* and *abhiśāpa* to be sins but the effects of sins committed on some previous occasion.¹¹ The legend of the sage Māṇḍavya being killed on the stake (शूल) after being cursed as a thief, and that of king Parīkṣit being bitten by a serpent in spite of his being guarded by a large number of people, seem to show absence of sin on the part of the victims. But Śūlapāṇi holds that in these cases too their misfortunes must be ascribed to curses pronounced by some sage as a result of some of their past misdeeds arising out of their attachment to sensual pleasures.

From the above arguments Śūlapāṇi concludes that the causes of *pāpa* are threefold, the two causes often referred to by writers on *Dharmaśāstra* being only a general statement.

The argument that only those who are eligible for the duties enjoined by the Vedas (वेदार्थव्यवहारी) are entitled to

¹¹ तयोरपि पूर्वकृतेन्द्रियार्थप्रसंगजनितमुनिशापोत्पन्नत्वात् —PV—p. 12.

perform *prāyaścitta* is rejected by Śūlapāṇi who quotes authoritative texts to the effect that even the lowest class of people—*cāndālas*, have definite Śāstric duties the breach of which renders them liable to expiation.

General remarks on 'Prāyaścitta'—*Prāyaścitta* whether *Kāmya* or *Naimittika* or both.

Prāyaścitta is performed with the object of getting rid of sin. Hence ordinarily it may be called *Kāmya* (i.e., that which is done with a Kāmanā or object in view. But Śūlapāṇi and Raghunandana take great pains to establish that *Prāyaścitta* is also *Naimittika* i.e., that which is done as a result of some cause or *nimitta*. Their arguments, stated without the technicalities, stand thus :—

Prāyaścitta is no doubt *Kāmya* the washing off of the sin being the object aimed at. No *Prāyaścitta*, however, is called for unless there is some *pāpa*. In other words, *pāpa* is the cause or *nimitta* of the *prāyaścitta* which is, therefore, *naimittika*. The *Cāndrāyana*, which is a form of *Prāyaścitta*, is an instance in point. The *Cāndrāyana* is performed.

- (i) when such a *Pāpa* as necessitates the performance of *Cāndrāyana* for its expiation attaches to the performer (स्वफलार्थ).
- (ii) when the performer wishes to destroy *Pāpa* (पापक्षयार्थ) stated plainly the reasoning is as follows :—

A *Prāyaścitta* is *Kāmya* inasmuch as it is performed by a man with the desire (कामना) of destroying sin and it is *naimittika* inasmuch as it is performed by one who is conscious of a positive sin committed by him.

Result of sin committed consciously (Kāmakṛta) and unconsciously (Akāmakṛta)

The criminal motive plays a great part in determining the gravity of an offence in the Criminology of all the civi-

lised nations of the world. Similarly the *Dharmaśāstra-kāras*, possessing as they did a highly judicial sense, were quite alive to the fact that the same punishment meted out to an offender acting with the full knowledge of his sin should not be given to an offender who, at the time of committing the offence, is not conscious of the act done by him. Of the *Nibandhakāras* of Bengal Śūlapāṇi deals with this question at considerable length.

Fāpa is called *Kāmakṛta* when the man committing it is aware of the sinfulness of his action. When the case is reverse it is called *Akāmakṛta* or 'Ajñānakṛta.' For example, cow-killing is *Kāmakṛta* when the slaughterer does so with the intention of killing it and, therefore, knowing fully well that he is slaughtering a cow. It is *Akāmakṛta* when, for instance,

- (1) a cow is killed being mistaken for any other animal, say, a *gavaya*.¹²
- (2) a cow is killed by a shaft hurled towards another animal.

In the former case there is no knowledge of the cow as such and in the latter there is no intention of killing the cow though it is known to be a cow.

That certain concessions were always allowed to one who committed a sin unconsciously is proved by Śūlapāṇi on certain authoritative texts. A verse from Manu enjoins mere *Vedābhyaṣa* (study of Vedas) as expiation of sin committed unconsciously whereas *Prāyaścitta* is enjoined in the case of sin perpetrated consciously. This, as Śūlapāṇi points out, implies lighter *Prāyaścitta* for a sin committed unconsciously than for one committed consciously. The following verse of Yājñavalkya, which seeks to distinguish clearly between the results of sin committed with

¹² The Gavaya—a species of ox erroneously classed by Hindu writers as a species of deer. (Skt.—Eng. Dictionary by M. William).

or without knowledge has evoked a good deal of interesting controversy among the latter writers. The text of Yājñavalkya in question is as follows :—

*Prāyaścittair-aparity-eno Yad-ajñāna-krtam
bhavet ।*

Kāma to vyavahāryas-tu vacanād-ihā jāyate ॥

This as explained by Śūlapāṇi, means that *prāyaścitta* is competent to remove only sin that is committed unconsciously. But in case of sin committed consciously the sin is not washed off though the sinner becomes eligible for social intercourse (व्यवहर्य). An objection may be raised against this eligibility for social intercourse on the part of the sinner whose sin persists even after the performance of *prāyaścitta*. To this Śūlapāṇi replies that this eligibility has the sanction of this very injunction of Yājñavalkya (वचनात्). Śūlapāṇi, however, makes it clear that social intercourse in this case means only touch, sight, etc. The perpetrator of sin with knowledge is, however, excluded for the purposes of major social intercourse, viz., dinner, marriage, etc. In other words, he will have the same social status as persons having diseased nails (कुनखी) etc., which indicate the remnant of some grave sin on their part.

As an alternative interpretation of the above verse of Yājñavalkya, to which he himself seems to be more inclined, Śūlapāṇi suggests that by inserting an ‘ a ’ (अ) before *vyavahārya* we may take the above verse to enjoin that in case of sin committed with knowledge, the *pāpa* will be washed off all right but the perpetrator of the sin will remain *avyavahārya* i.e. unfit for any social intercourse. That this view was held by Śūlapāṇi himself is also proved by his refutation of Jikana’s view to the contrary.¹³

¹³ See p. 9 infra.

Bhavadeva is not very clear when he remarks that the word *avyavahārya* in the above verse has no special significance beyond strongly condemning the conscious commission of a sin. His interpretation is based on the injunction, found at many places to the effect that a sinner is purified with his death.¹⁴ This interpretation of Bhavadeva is open to objection for the simple reason that, as he himself points out, death is the penalty for *mahāpātaka* alone committed consciously. The question of those who consciously commit sins, for which death is not prescribed, remains unsolved according to Bhavadeva.

Jikana, who is quoted by Śūlapāṇi, holds that two effects are produced by *pāpa*:—

(1) Impurity attaches to the body of sinner

(शरीरगतमप्रायत्यम्)

(2) Sin attaching to the soul (आत्मगतं पापम्)

The first effect of *pāpa* renders a man unfit for touch etc., by other people and for the performance of Vedic rites. Jikana maintains that in case of *pāpa* committed consciously the first effect only is removed by *prāyascitta* while the second is removed only through suffering (भोगादेव) This view of Jikana is refuted by Śūlapāṇi on the authority of a verse, quoted from Manu, which lays down that the competence of *prāyascitta* for expiating sin committed consciously has the sanction of *śruti*.¹⁵

Tantratā.

In connexion with *prāyascitta* an interesting question arises as to whether or not a person committing a particu-

¹⁴ नानावचनेषु “मृतः शुद्धिमवाप्न्यादित्यनेन” पापक्षयरूपशुद्धिप्रतिपादनात् — p. 10.

¹⁵ The Vedic tradition, as given by Śūlapāṇi, is briefly this:— Prajāpati enjoined the ‘*prāyascitta* known as ‘*upahavya*’ upon Indra as means of expiating his sin arising from his intentionally throwing certain ascetics to be devoured by gods. This implies

lar kind of sin or more occasions than one is required to perform *prāyaścitta* for each occasion separately. As this process involves a needless repetition of the same act bearing the same fruit the writers on *Dharmaśāstra* enunciate principle of *tantratā* which, stated plainly, means that for expiating the sin arising from the repeated commission of the same kind of sin the single performance of the expiatory rite prescribed for removing the sin is enough.¹⁶ For instance, a man incurs the sin of *Brahma-vadha* by killing two or three *Brāhmaṇas*. For washing off his sin he is required to perform the *prāyaścitta* prescribed for washing off sin of *Brahma-vadha* only once and need not repeat it as many times as he committed the sin.

The principle of *tantratā* applies only to those Śāstric rites which produce some kind of *adr̥ṣṭārtha* or unseen result and which are of the same kind 'ekajātiya'. That both these conditions are necessary for the application of *tantratā* can be illustrated by *dāna* and *Śrāddha*. The principle of *tantratā* will not apply to these cases because though they are *adr̥ṣṭārthaka* yet they are not of the same kind. To revert to our example of *brahma-vadha* the *prāyaścitta* for each separate *brahma-vadha* is both *adr̥ṣṭārthaka* and *ekajātiya* so that the principle of *tantratā* holds good in this case.

Prasaṅga

Another interesting question that arises in connexion with *prāyaścitta* is this. A man commits a grave sin (गुरुपाप) as well as a lighter one (लघु). Is it necessary for him to perform *prāyaścitta* separately for expiating the resulting sins? Here, in order to avoid repetition, as in the case of *tantratā* the writers on *Dharmaśāstra*, followed by the *nibandhakāras* of Bengal, resort to the principle of

¹⁶ अनेकमुहिष्य सकृत्प्रवृत्तिस्तन्त्रता—P.T., p. 9.

prasāṅga. The incidental performance of one act as a result of the performance of another is known as *prasaṅga*.¹⁷ This may be illustrated as follows:—

A man beats a *Brāhmaṇa* with a stick and threatens another *Brāhmaṇa* by raising a stick towards him. In this case the *prāyaścitta* for expiating the graver sin incurred by the former act will also serve to atone for the comparatively lighter sin incurred by the latter. Again if a man commits *Brahmavadha* as well as *Kṣatriyavadha* he is required to perform only the *prāyaścitta* prescribed for the former in order to get rid of the sin of both. The logic is simple. The *prāyaścitta* for the former consists in a 12-year vow (दावशवाषिकन्नत) whereas that for the latter consists in a three-year vow (त्रैवाषिकन्नत). Now the observance of a twelve-year vow necessarily involves the observance of a three-year vow as well.

The motive behind the adoption of these principles of *tantratā* and *prasāṅga* appears to be obviously to secure brevity and ease (लाभव) for the sinner.

Concessions in 'Prāyaścitta'

In connexion with the treatment of *prāyaścitta* for cow-killing Raghunandana deals with the factors on which the concession should depend. A text, quoted from Hārīta lays down that *Prāyaścitta* should be ordained in consideration of the age of the sinner, the time, (e.g. summer etc.) of committing the sin and the capacity of the sinner. From other texts, quoted by Raghunandana, it appears that the sex and caste of the sinner were also regarded as factors calling for concessions. For instance, the *prāyaścitta* for cow-killing should be half in case of *Śūdras*. Similarly women and children also enjoy certain concessions. Now an interesting case arises where the sinner

¹⁷ अन्योदेशेन प्रवृत्तावन्यस्यापि सिद्धिः प्रसंगः—P.T., p. 27.

is at the same time a child and a female. In such cases *prāyaścitta* will be half for the child and half of half or one-fourth for the female so that the sinner has to perform a quarter of the *prāyaścitta* prescribed for the purpose. It has, however, been made clear that if the above person who is both a child and a female is also a *Śūdra* by caste the *prāyaścitta* cannot be further reduced the irreducible minimum being the quarter of a *prāyaścitta*.

Classification of 'Pāpa'

As has already been pointed out, the life of a Hindu has been, ever since the formulation of the *Dharmaśāstra* close upon the Vedic literature, regarded as an endless round of duties to be performed in rigid adherence to the rules enjoined by the *Dharmaśāstra*. Naturally, therefore, the chances of lapse were numerous. Consequently the rules of expiation were also too many to be memorised. This necessitated the codification of the rules into a limited compass and the result is embodied in the digests on *prāyaścitta*. From a bewildering mass of such rules, dealt with in the digests, which are professedly mere compendiums, one wonders if any material abridgment of the original *sāstra* has been really effected.

In the Bengal school of *smṛti pāpa* has been broadly divided into the following classes:—

1. *Atipātaka*.
2. *Mahāpātaka*.
3. *Anupātaka*.
4. *Upapātaka*.

The kinds of sins included under the above-mentioned classes may be conveniently classified as follows:—

1. Those arising out of prohibited food and drink.
2. Those arising from sexual intercourse with prohibited persons.

3. Those arising from killing.
4. Those arising from theft.
5. Those arising from association with the sinners.

Prohibited foods and drinks.

Many things are prohibited to be used as food by people of different castes. The degree of sin for taking prohibited food varies in the case of different castes while articles prohibited for certain people are not so for others. In this connexion it is interesting to note that an authority, quoted by Śūlapāṇi, divides prohibited foods into the following classes¹⁸ :—

1. जातिदुष्ट—naturally injurious, e.g., लशून (garlic), पलाण्डु (onion), etc.
2. क्रियादुष्ट—defiled by some action (क्रिया), e.g., touch etc., of apostates.
3. कालदूषित—stale.
4. आश्रयदूषित¹⁹—spoilt by being kept in a condemned receptacle.
5. संसर्गदुष्ट—Rendered harmful (दुष्ट) by contact with prohibited articles of food, e.g. सुरा; लशून, पेयूष²⁰ etc.
6. शक्तलेख—like encrément (शक्तचुत्या) i.e., articles towards which a feeling of aversion rises in the mind.

Among the prohibited drinks *Surā* is the most important. According to popular notion *Surā* means any kind of wine. But the *nibandhakāras* of Bengal quote a number of authoritative texts to show that the sense of *Surā*

¹⁸ See PV—p. 248.

¹⁹ What precisely is meant by this is not clear. It seems to mean things spoilt owing to their being kept in bad receptacles (आशय).

²⁰ Milk of a cow before the lapse of ten days from the birth of its calf.

in the *Smṛti* literature is much more restricted than its popular denotation. In *Smṛti* *Surā* is the name given to the following three kinds of wine only :—

- (1) *Paiṣṭī*—liquour distilled from rice.
- (2) *Gaudī*—liquour distilled from molasses.
- (3) *Mādhvī*—liquour from honey.

Texts have been quoted to show that *Surā* was not regarded as identical with madya.²¹

From a number of certain authorities again it has been concluded that the word *Surā* has two senses,²² viz.

- (1) Primary (मुख्य)—in this sense it means the liquor of the first kind noted above.
- (2) Secondary (गौण)—in this sense it means the other kinds of liquor due to their intoxicating effect.

The drinking of *Surā* in its primary sense is a *mahāpātaka* for the *Brāhmaṇas*, *Kṣatriyas* and *Vaiśyas*. Manu's text²³ equally prohibiting all the three kinds of *Surā* for the twice-born has been construed to mean that while *paiṣṭī surā* is condemned for the twice-born caste in general the *Brāhmaṇas* are debarred from drinking the other two kinds of *Surā* as well the drinking of which does not constitute any sin for *Kṣatriyas* and *Vaiśyas*.

The prohibition intended for the members of the twice-born castes applies equally to the females of those castes also.²⁴

Both *Bhavadēya* and *Śūlapāṇi* reject the opinion of *Bālaka* who is inclined to consider contact of *Surā* with

²¹ मद्यसुराशब्दयेभिर्ब्राह्मार्थप्रतिपादकानेकवचनविरोधात्—PP. p. 40.

²² २ तेन पैष्टीशब्दाभिधेयब्रीह्मविकार एव मद्यविशेषे मुख्यसुराशब्दार्थं इति निर्णयते। मद्यान्तरेषु मदकारित्वगुणयोगाद् गौणोऽयं सुराशब्दः—PP-p. 41.

²³ ३२ गौडी पैष्टी च भास्त्री च विज्ञेया त्रिविधाः सुराः।

यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः॥ XI. 94 (NSP. Ed.).

²⁴ स्त्रीणामपि ब्राह्मणीक्षत्रियावैश्यानां सुरापानं महापातकमेव—PP. p. 42.

one's lips (ओठसंयोग) as equivalent to *Surāpāna*. Šūlapāṇi means to say that the word *pāpa* has a technical sense, viz., swallowing below the throat (कण्ठ-देशादधोनयनम्).

Prāyascitta for *Surāpāna*.

Broadly speaking the following acts cause *pāpa* of varying degrees under *Surāpāna*.

1. Drinking with knowledge.
2. Drinking without knowledge.
3. Drinking per force applied by some other person.
4. Drinking once.
5. Drinking repeatedly.
6. Drinking *Surā* diluted with *takra* (Bengali 'ghol') in such a way that the smell of *Surā* is imperceptible.

The *prāyascitta* for *Surāpāna*, the rigidity of which varies with the varying degrees of sin, may be :—

- (i) Death.
- (ii) Observance of the twelve-year vow.
- (iii) Observance of the three-year vow.
- (iv) Observance of one-year vow.
- (v) Re-initiation to Vedic Studies (पुनर्स्पन्नयनं).

In a résumé of the elaborate rules of *prāyascitta* Šūlapāṇi indicates the following broad rules :—

1. For consciously drinking of *Surā* by *Brāhmaṇas*, *Kṣatriyas* and *Vaiśyas* the expiation is death, or, as a substitute therefor, the observance of the twenty-four year vow.
2. For unconsciously drinking of *Surā* by a *Brāhmaṇa* expiation consists in the twelve-year vow, failing that gift of 180 milch cows, failing 500 *cūrṇis* along with 40 *Purāṇas*.²⁵

²⁵ *Cūrni*=100 *Kapardas*; *Purāṇas*=16 *paṇas* of cowries [See M. Williams: Skt.—Eng. Dictionary].

Some of the important rules bearing on *prāyaścitta* for *Surāpāna* are as follows:—

The performance of the twelve-year vow (द्वादशवार्षिकन्रत) is regarded as equivalent to half of death.

As the putting of *Surā* into the mouth is not equivalent to its *pāna* the *prāyaścitta* for the former is half of that for the latter.

In the case of the drinking of *Surā* of the *paiṣṭi* class the full *prāyaścitta* is to be performed by a *Brāhmaṇa* while it will be reduced by a quarter (पाद) in the case of each of the other two castes. That is to say, the *prāyaścitta* will be three-fourths for *Kṣatriya*, half for the *Vaiśya* and a quarter only for the *Śūdra*.²⁶

Death and *punarupanayana* as forms of *prāyaścitta* cannot possibly be reduced so that these must be undergone by the members of all castes incurring the particular kind of six for the expiation of which such *prāyaścitta* is enjoined. The observance of the twelve-year vow is the substitute for death in the case of uninitiated *Brāhmaṇas* and unmarried girls of the *Brāhmaṇa* caste.

The vicarious performance of certain religious acts—a peculiar feature of Indian ritualism—applies to the case of the rules of *prāyaścitta* also. The brother and such other relations should perform *prāyaścitta* on behalf of a boy who has not been initiated to Vedic studies (अनुपनीत). This rule is provided on the assumption that such boys are themselves incapable of doing *prāyaścitta*.

An authority quoted by Bhavadeva, clearly sets the age-limit between five and eleven (both exclusive) for the vicarious performance of *prāyaścitta* and exempts a boy

²⁶ It is difficult to reconcile this text with the other text according to which a *Śūdra* does not incur any sin by drinking *surā*. Bhavadeva seems inclined to consider the portion of the text relating to *Śūdras* as without any significance. शूद्रस्य तु सुरापाने निषेधा भावात् इदं वचनमनवकाशमिति—PP. p. 46.

below five years of age from all sin. But Bhavadeva, by comparing the above text with certain other texts, opines that this exemption applies to cases excepting *Surāpāna* for which the *prāyascitta* should be reduced by half in the case of boys below five years of age, because the prohibition of *Surāpāna* relates to the caste (जात्याश्रय). Śūlapāṇi, following Jikana, differs from Bhavadeva in construing the text, referred to above, exempting a boy within five years of age from sin, to apply to *Kṣatriyas* and *Vaiśyas* only.

Persons with whom sexual intercourse is prohibited

Under this category sexual intercourse with *gurvaṅganā* has been most vehemently condemned as it constitutes a *mahāpātaka*. The meaning of the term *gurvaṅganā* has been the subject of a good deal of controversy among the Smṛti writers. After referring to various shades of opinion on this point the Bengal school has taken the word to mean "mother." This compound word admits of dissolution in two ways:—

- (i) *Karmadhāraya*—गुर्वी चासौ अङ्गना चेति
- (ii) *Saṣṭhi-Tatpuruṣa*—गुरोरङ्गना

As has been mentioned above the *nibandhakāras* of Bengal have, by comparing various authoritative texts, accepted the former alternative which literally means a "woman who is a guru." In the Smṛti literature the term गुरु is very often applied both to "father" and "mother". Thus the word *gurvaṅganā* in the former sense, means "mother."²⁷ Difficulty, however, arises in the case of those texts which use the term *gurupatnī* instead of *gurvaṅganā*. *Patnī* etymologically means a woman married to a man and conveys no sense without any reference to a man²⁸ and one's own *patnī* cannot possibly

²⁷ शरीरोत्पादकत्वेनोपाधिना मातापित्रोर्गुरुशब्दाभिधेयत्वात्।—PV—p. 132.

²⁸ पत्न्युनौं यज्ञसंयोगे—Pāṇ. IV, 1.33.

be one's *guru*.²⁹ *Gurupatnī*, therefore, cannot be dissolved as a *Karmadhāraya*. Nevertheless this word has also been taken in the sense of "mother." Here a knotty question arises as to whether or not the *Sapatnī* or co-wife of mother should also be regarded as a *gurvaṅganā*. After refuting certain earlier authorities who seem inclined to include the mother's co-wife in the category of *gurvaṅganā* both Bhavadeva and Śūlapāṇi express their opinion unequivocally that sexual intercourse with one's own mother only³⁰ and not with her co-wife also is a *mahāpātaka*. The word *gurutalpa* found in certain texts in connection with the sin accruing from *gurvaṅganāgamaṇa* has been interpreted as "one to whom the mother is a wife,"³¹ that is to say "one who commits adultery with one's mother." The sense in which *gurvaṅganā* has been understood by the *nibandhakāras* of Bengal has been made abundantly clear by Śūlapāṇi in his following remark :—

— nissandidhārtham māṭṛ-padameva prayuktumuci-
tam muninām, na tu guru-patny-ādipadam
sandidhārtham.³²

This means that the word *māṭṛ* having a definite meaning should be used instead of words like *gurupatnī*, etc. which are of doubtful import.

By the principle of *atidesa* (extended application) sexual intercourse also with mother's co-wife, sister, daughter of one's preceptor (आचार्य), wife of one's preceptor, one's own daughter comes within the purview of *gurvaṅganāgamaṇa*.³³

²⁹ गुरुश्चासौ पत्नी चेति यदपेक्षया पत्नीत्वं तदपेक्षया गुरुत्वायोगात् न कर्मधार्य — PV, p. 132.

³⁰ स्वमातृगमनमेव महापातकमिति प्रसिद्धम् — PP, p. 8.

³¹ गरुस्तल्पं कलत्रं यस्येति मातुरेव ग्रहः — PV, p. 132.

³² PV — p. 133.

मातुः सपत्नीं भगिनीमाचार्यतनयां तथा।

आचार्याणीं स्वा च सुता गच्छस्तु गरुस्तल्पः ॥

³³ Yāj. III. 232b—233a quoted in PV, p. 130.

Among other persons with whom sexual intercourse is prohibited, but sexual intercourse with whom constitutes a lesser sin than mahāpātaka, the chief are the following :—

Wife of an unrelated person, woman of a lower caste, wife of washermen, etc., a woman in her monthly course and pregnancy, woman in general in the case a celibate (ब्रह्मचारी).

It is interesting to note that intercourse with lower animals, such as cow, etc., is also forbidden on pain of *prāyascitta*.

The severity of the rules of *prāyascitta* for these sins, as in the case of the sins of other categories, varies with the varying degree of the sin committed. The broad rule is that death is the *prāyascitta* for *gurvāṅganāgamana* when committed absolutely of one's own accord (ज्ञानतः) and the 12-year vow is enjoined for the person committing it without knowledge (अज्ञानतः) of the exact sin committed by him.

Culpable Murder.

The greatest sin under this category arises from the murder of a Brāhmaṇa (ब्रह्महत्या).

Murder has been defined as an action leading to one being deprived of one's life.³⁴ Murder may be of two kinds, viz., direct and indirect. Murder is direct when one perpetrates the murder directly, i.e., without the instigation or help of anybody else. Those who are indirectly responsible for murder or aid and abet the action of murder are as follows :—

(1) *Anumantā*—(lit. one who permits).

Sūlapāṇi distinguishes between two kinds of *Anumantā*, viz.

³⁴ प्राणवियोगफलकथापारो हननमिति—PP. p. 1.

- (1) One who instigates a person to commit murder by saying that he (the former) will obstruct the man due to whose interference the murder is not possible.³⁵
- (2) One who does not prevent a man determined to commit murder.³⁶
- (2) *Anugrāhaka*—(lit. one who helps).
This is of two kinds:—
- (a) One who causes distraction of mind of the person murdered so that he cannot make good his escape (वध्यगतवैमनस्यापादनेन).
- (b) One who obstructs a man intending to come to the rescue of the person murdered
(तदीयानुग्राहकान्तरव्युदासेन)

The second class of *anugrāhaka* is somewhat different according to Śūlapāṇi who takes it in the sense of “one who causes slight injury.”³⁷

- (3) *Nimitti*—(lit. one who is the cause).

This is the designation given to a man who causes such anger in the mind of another as impels the latter to commit suicide.³⁸

- (4) *Prayojaka*—(lit. instigator).

This is of two kinds:—

- (a) Instigating an unwilling person to commit murder (अप्रवृत्तप्रवर्तक).
- (b) Encouraging one who is already prepared to commit murder (प्रवृत्तोत्साहजनक).

³⁵ यद्विरोधाद्धनं न सम्भवति तस्य विरोधिनो मया निरोधः कर्तव्य इति प्रथुक्तिरनुमतिः—PV.—pp. 48-49.

³⁶ एतं हन्मीति वचनशब्दतस्याप्रतिषेध एव—PV. p. 49.

³⁷ This injury is perhaps taken to be inflicted in the process of murder. Otherwise the mere infliction of injury cannot be considered to cause such a grave offence:—

निमित्ती च यत्कृतमन्यूत्पादनेन प्राणत्यागः सोऽभिधीयते—PP.—p. 1.

It may be contended that the first class of *prayojaka* is a direct murderer inasmuch as in such a case the person instigated acts merely as a weapon, or, a tool in the hands of the instigator. This argument is refuted thus :—

The weapon by which a murder is committed has no effort to make, it being an inanimate object, but in the case of a *prayojya* (the person instigated) he has to make some effort for the murder which cannot possibly take place merely as a result of instigation.. In other words, the conscious effort of the perpetrator of the murder intervenes between the act of instigation and the act of murder so that the person instigated comparable to a weapon and the person charged with direct murder.

As regards indirect causes of murder it has been clearly stated that such indirect causes only as are contemplated in the authoritative texts are to be considered,³⁹ otherwise certain anomalies will arise. For example, if all indirect causes are to be considered responsible for murder then the maker of an arrow with which a man is murdered will also have to be regarded as indirectly responsible for the murder. From this it follows that one does not become responsible for murder when a person accidentally dies as a result of some action done by the former simply with the intention of doing some good to the latter.⁴⁰ Similarly one does not incur the sin of suicide when one dies from obstruction of the throat caused by food while one is taking food obviously for doing good to oneself. The net result of the foregoing argument comes to this. No responsibility for murder can be attributed to one who has no malafide intention even though a person may die as a result of some action on the part of the former.

³⁹ येषां वाचनिकं हृत्तत्वं प्रतीपते तेषामेव निषेधविषयत्वम् —PP. p. 2.

⁴⁰ यत्रोपकारकरणे दैवाद्वधो निष्पाद्यते तत्र वचनवलान्न वधभागित्वम् —PP. p. 3.

Although *Brahmahatyā* in general has been condemned as constituting a *mahāpātaka* yet exception is made in the case of murder of a Brāhmaṇa who is an *ātatāyin* in the technical sense of the term. From a comparison of the various texts quoted by the different *nibandhakāras* the following may be classed as *ātatāyins* :—

1. *Agnidah*—One who sets fire (to one's house?).
2. *Garadah*—One who poisons another.
3. *Śastrapāṇi*—One having (a deadly weapon in hand).
4. *Dhanāpaha*⁴¹—Stealer of money.
5. *Kṣetrāpahārin*—Stealer of land (one who encroaches upon another man's land?).
6. *Dārāpahārin*—Abductor of one's wife.
7. *Patnyabhigāmin*—One having illicit connection with another's wife.
8. *Abhicāram Kurvāṇah*—(or atharva-hantā)—one trying to kill another by magic spells.
9. *Rājagāmi-paiśunam*—False attribution of a defamatory statement concerning the king, which, if brought to the notice of the king, is sure to lead to the death of the person to whom it is attributed.⁴²
10. *Tejoghnā*—One who causes destruction of the Brāhmaṇical power by the administration of liquor (?).⁴³

The right of self-defence is evidently the basis of the exemption granted in respect of the murder of *ātatāyin*.

⁴¹ Here dhana has been said to imply such an amount which, if stolen, would leave nothing for the owner to fall back upon. for subsistence:—

धनस्य तु बहुतरस्यैवापहर्ता यदपहरणे वर्त्तनोच्छेद एव भवति स एवाततायीति
द्रष्टव्यः—PV., p. 5.

⁴² यदभिधाने सत्यवश्यमेव प्राणात्ययो भविष्यतीति तदभिप्रेतम्—PP. p. 5.

⁴³ मद्यंपानदानेन ब्राह्म्यतेजोविनाशोऽभिप्रेतः—PP. p. 5.

This being so the murder of an *ātatāyin* cannot be justified in cases where a person can save himself from the clutches of the *ātatāyin* by escape etc.⁴⁴

Bhavadeva adds one interesting point in this connection. One actually engaged in the acts the performance of which makes a man *ātatāyin* should be so designated. Therefore, one who indulged in such acts on some previous occasion, or is likely to indulge in future is excluded from the category of *ātatāyin*.⁴⁵

In connection with *ātatāyi-vadha* it has been provided that the performance of the above acts will not make a man *ātatāyin* if he does so from a spirit of retribution of some harm done to himself.⁴⁶

Here a puzzling question arises as to whether an *ātatāyin* of the Brāhmaṇa caste can be killed, with impunity. The text of Sumantu, quoted by Bhavadeva and Śūlapāṇi in this connection, runs as follows:—ātatāyi-vadhe na doṣo'nyatra go-brāhmaṇāḥ.

This text has been the subject of a good deal of controversy. Bhavadeva splits up the text as follows:—ātatāyi-vadhe na, and doṣo'nyatra, etc.

He construes it to mean that the provision of *prāyaścitta* does not apply to the case of *ātatāyivadha* even when the *ātatāyin* is a Brāhmaṇa, and that the sin of murder of persons other than *ātatāyins*. Śūlapāṇi, however, comparing this text with certain other texts the most noteworthy of which is that of the *Bhagavadgītā*⁴⁷ speaking of *pāpa* arising from the killing of *ātatāyins*, arrives at a

⁴⁴ सर्वत एवात्मानं गोपायीतेति श्रुतिमूलमिदम्, अतः पलायनादिनापि आत्म-क्षणाभावे इदं बोद्धव्यम्—PV—p. 59.

⁴⁵ प्रवृत्तक्रिय एवात्मायी नत्वतीतक्रियो भविष्यत् क्रियो वा—PP. p. 5.

⁴⁶ पूर्वकृतापकारस्य मारणोद्यतस्य नाततायिता—PV, p. 60.

⁴⁷ पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः—Bhagavad-gītā, I., 35
quoted in PV., p. 61.

different conclusion. Śūlapāṇi concludes that no sin arises from the killing of an ātatāyin when he is inferior to the person killing him in point of austerity, learning, caste, etc. But sin will certainly accrue to the murderer of an ātatāyin when the latter is superior to the former in point of the qualities mentioned above.⁴⁸ Such texts as provide for the killing, with impunity, of ātatāyins of great personal distinction must, according to Śūlapāṇi, be construed to imply superiority of the person killing the ātatāyin.⁴⁹ As an alternative interpretation of the above text of Sumantu Śūlapāṇi suggests that it may be supposed to refer to such ātatāyins of the Brāhmaṇa caste as are motivated by a spirit of retribution for some wrong done to themselves previously. In other words, no sin will accrue as a result of killing a Brāhmaṇa ātatāyin unless he acts as an ātatāyin from a spirit of revenge.

Prāyaścitta for Brahma-vadha.

The following are some of the interesting points regarding the expiatory rules which we do not propose to deal with in all the minor details.

It has been made clear that when *prāyaścitta* for a particular kind of brahma-vadha, not specifically provided for, it will have to be determined after a consideration of the following factors relating to the culprit:—

1. Caste.
2. Capacity.
3. Qualities.
4. Murder—whether intentional or otherwise.

The general rule is that death will be the expiation in the case of members of all castes for the intentional mur-

⁴⁸ तेन हन्त्रपेक्षया तपोविद्याजातिकुलैस्तकृष्टो नाततायी वध्यस्तदन्यो वध्य एव
—PV., p. 61.

⁴⁹ यद्यपि गुरुं बहुश्रुतं हन्यादिति श्रूयते तथापि गुरोः सकाशात् कुलविद्यातपोभिः
शिष्यस्याप्युत्कर्षसम्भवात्—PV., p. 61.

der of a *Brāhmaṇa*⁵⁰ and the twelve-year vow when the murder is not intentional.⁵¹

In connection with *Brahma-vadha* an interesting question is raised by some, e.g. Śrīkara. According to them no *prāyaścitta* is enough for expiating the sin of *Brahma-vadha*, committed with both 'knowledge' and 'intention.' The line of their argument is something like this:—

When a *Brāhmaṇa* is killed either by accident or through mistake by a man intending to kill a Śūdra the culprit incurs the sin of *Brahma-vadha* done with *Kāmanā*⁵² but not with knowledge. Again when one is forced by others, against one's will, to kill a *Brāhmaṇa* who is known as such incurs the sin of *Brahma-vadha* done with knowledge but not with *Kāmanā*. This is emphatically refuted by Bhavadeva the gist of whose arguments is that in such cases *Kāmanā* is the sufficient criterion and the mention of *jñāna* is meaningless. This is because mere 'knowledge' does not induce one to commit murder. Every act of murder must be preceded by 'intention.' In the example cited above the *Kāmanā* is *Śūdra-Viṣayā* (relating to a Śūdra) and not *Brāhmaṇa-Viṣayā* (relating to a *Brāhmaṇa*) and as such the sin of *Brahma-vadha* does not arise at all. The assertion of the absence of *prāyaścitta* in a case where 'knowledge' and 'intention' exist simultaneously is therefore, tantamount to the declaration of the absence of *prāyaścitta* in the case of intentional murder of a *Brāhmaṇa*—this is absurd according to Bhavadeva who is definitely of opinion that by death is expiated

⁵¹ कामतः साक्षाद्ब्रह्मवधे विशेषाश्रवणात् सर्वेषामेव वर्णनां मरणान्तिकम् PP., p. 8;

अकामतो द्वादशवार्षिकं कर्तव्यम्—PV., p. 88.

⁵² *Kāmanā* is no doubt present here, but this *Kāmanā* is not for *Brahma-vadha*, but for *Śūdra-vadha*, so strictly speaking, the person should not be accused of intentional *Brahma-vadha*.

the sin of intentional murder of a *Brāhmaṇa*. What Bhavadeva means to say is that in the above cases of *Brahma-vadha* by mistake or under compulsion the sin incurred will be for *ajñāna-kṛta-brahma-vadha*. In the former case the want of knowledge is obvious and in the latter as there is no intention on the part of the murderer his knowledge of the *Brāhmaṇa* as such is equivalent to non-knowledge.⁵³

As has been already stated the text of Yājñavalkya, viz. 'Kāmatoavyavahārya', etc. which apparently implies that the sin committed intentionally is not expiated even after the performance of *prāyaścitta* has been interpreted by Bhavadeva as merely condemning the intentional commission of sin. That a sin committed intentionally can be washed off by the prescribed form of death is borne out by many a text, e.g. mṛtaḥ Śuddhim-avāpnuyāḥ. As an alternative interpretation of the above text of Yājñavalkya Śūlapāṇi suggests that this may mean want of *prāyaścitta* in the case of a *Kṣatriya* etc. murdering a qualified *Brāhmaṇa*.⁵⁴ Śūlapāṇi, however, holds that this text of Yājñavalkya, as a matter of fact, does not imply want of expiation but merely means that even after death, the substitute whereof is the twenty-four year vow, a *Kṣatriya* etc. murdering a qualified *Brāhmaṇa* does not acquire eligibility for social intercourse.⁵⁵

As pointed out above murderers can be divided into seven classes. The general rule of the twelve-year vow for unintentional *Brahma-vadha* will have to be reduced as

⁵³ यत् श्रीकरेण कामतो अस्तकल्पैव—PP.—p. 9.

एतेन यत्.....न व्यभिचारः—PP. p. 10.

⁵⁴ क्षत्रियादिकृतसगुणब्राह्मणवधविषयं वा—PV—p. 67.

क्षत्रियादीनां.....सगुणब्राह्मणवधे निष्कृत्यभावः—Ibid. p. 68.

⁵⁵ वस्तुतस्तु निष्कृत्यभाववचनं मरणविकल्पितचतुर्विंशतिबार्षिकप्रायश्चित्तेऽपि कृते व्यवहार्यताभावपरं, न तु प्रायश्चित्ताभावपरम्—Ibid.

follows in the cases of the following classes⁵⁶ of murderers who have been arranged in order of the gravity of their respective sin :—

	years
1. <i>A pravṛtta-pravartaka</i>	Vow for $10\frac{1}{2}$
2. <i>Vaimanasyā-pādaka (anugrāhak)</i>	,, , 9
3. <i>Pravṛtto-tsāha-janaka (prayojaka)</i>	,, , $7\frac{1}{2}$
4. <i>Vadhyasyā-nūgrāha-kā-ntara-</i> <i>Vyudāsaka (anugrāhaka)</i>	,, , 6
5. <i>Anumantā</i>	,, , $4\frac{1}{2}$
6. <i>Nimitti</i>	,, , 3

It is obvious that in prescribing *prāyaścitta* in the above cases the twelve-year vow has been taken as the basis and as many one-eighths of twelve years have been reduced as the respective position of the sinners in the above list. The principle stands thus :—

$$1/8 \text{ of } 12 = 3/2$$

$$(1) \quad 12 - 3/2 = 10\frac{1}{2}$$

$$(2) \quad 12 - (2 \times 3/2) = 9$$

$$(3) \quad 12 - (3 \times 3/2) = 7\frac{1}{2} \text{ and so on.}$$

Bhavadeva adds that the basis vow for twelve years being prescribed in case of unintentional murder the above *prāyaścittas* also which are based on the twelve-year vow must be taken to apply to those cases, where the sin is committed unintentionally and the *prāyaścitta* will be doubled when the sin is intentionally committed. Bhavadeva's attitude is not very clear with regard to the anomaly that arises here. According to him for the first class of offender, mentioned above, the *prāyaścitta* is $10\frac{1}{2}$ years, provided the sin is committed intentionally. If it has to be doubled in case of *jñāna-kṛta-vadha* then the

⁵⁶ For a detailed explanation of the terms see p. 17 Supra.

figure will be 21 which will exceed the basic twelve-year vow—a position which is absurd. It must be noted that the above principle of awarding *prāyaścitta*, enunciated by Bhavadeva, has been totally rejected by his successor Śūlapāṇi on the ground that it lacks sufficient authority.⁵⁷ According to Śūlapāṇi the *prāyaścitta* should be as follows :—

- (1) *Sāksād-vadha-kartā*—Twelve-year vow.
- (2) *Anugrāhaka* (*Svalpa-prahariā*)—Nine years.
- (3) *Prayojakta* (*apravr̥tta-pravartaka*)—Nine years.
- (4) *Anugrāhaka* (*Vadhya-pratirodhaka*)—Six years.
- (5) *Prayojaka* (*Pravr̥tta-prayojaka*)—Do
- (6) *Anumantā*—Three years.
- (7) *Nimitti*—Three years.

This principle of reducing the *prāyaścitta* by one quarter (*pāda*) has been based by Śūlapāṇi on the general rule of *prāyaścitta* laid down by ancient authorities in connection with the killing of a cow.⁵⁸

The twelve-year vow instead of the usual death will be the *prāyaścitta* even for intentionally murdering a *Brahmāṇa* who is fallen by caste. The text which runs as

Vipre tu sakalam deyam pādonam Kṣatriye matam।

Vaiśye'rdham pādaśeṣam tu Śūdra-jātiṣu Śasyate॥
has been construed by Bhavadeva and Śūlapāṇi to relate to matters other than *Brahma-vadha* or, as Śūlapāṇi suggests, to prohibited food.

⁵⁷ अष्टमाष्टमभागहानिरिति भवदेवव्याख्यानं प्रमाणशून्यम्—PV—p. 73.

⁵⁸ द्वादशरात्रमवभक्षो द्वादशरात्रमुपवसेत्—*Apastamba* quoted in PP., p. 14 and तदवधार्थं मानसमात्रप्रवृत्ताविति द्रष्टव्य—PP., p. 15.

59 पादमेकं चरेद्वये द्वौ पादौ बन्धने चरेत्।

योजने पादहीनं स्थाच्चरेत् सर्वं निपातने॥—*Samvarta* quoted in PV., p. 73.

It is interesting to note that the *nibandhakāras* of Bengal, like modern jurists, distinguish attempt to murder from actual murder and prescribe *prāyaścitta* accordingly. The very intention of murder has been regarded as culpable.⁶⁰

In connection with *prāyaścitta* for murder *prāyaścitta* for assault, and hurt—simple or grievous—to use the terms of the Indian Penal Code—has also been considered—a fact which bears testimony to the keen judicial sense of the writers who were not merely engaged, like the priests of to-day, with the minute details of the practice of *prāyaścitta* but were concerned with the theory or principle underlying it.

Prāyaścitta is also ordained for suicide and attempt threat.

The *prāyaścitta* for *Brahma-vadha* varies with the varying castes of the sinner, the *prāyaścitta* for higher castes being heavier than that for the lower castes.

In the cases of many a *Brahma-vadha* of similar nature the specific *prāyaścitta* need not be performed repeatedly, i.e. once for each *Brahma-vadha* separately, but it should be performed only once according to the principle of *tantratā*.⁶¹ The single performance of the appropriate *prāyaścitta* is sufficient for the expiation of the sum-total of sin incurred on various occasions. Bhavadeva approves also of the application of the principle of *prasāṅga* to *prāyaścitta*. This may be illustrated thus. A man commits *Brahma-vadha* on two occasions one involving greater sin than the other. The sinner here need not perform *prāyaścitta* separately. But by the principle of *prasāṅga* the *prāyaścitta* for the greater sin will remove

⁶⁰ See PP., p. 45.

⁶¹ तुल्यरूपाणां ब्रह्मवधानां तन्त्रेण सकृत्प्रायशिच्छानुष्ठानादेव सकलप्राप्त्यसिद्धे: पुनरनुष्ठानवैयर्थ्यात्—PP.—p. 17.

the lesser sin also. For instance, the observance of the twelve-year vow will absolve a man also of the sin incurred by committing that kind of *Vadha* the sin on account of which is expiated by the observance of the nine-year vow.

Of the other kinds of killing viz. killing of women, of *Kṣatriyas*, etc., of lower animals and of cows, dealt with under 'killing,' the *prāyaścitta* for cow-killing deserves our attention most because, now-a-days, a person guilty of homicide is sufficiently punished by a Court of law. But usually a Hindu even to-day regards cow-killing as a great sin and the Hindu Society insists on his performing the appropriate *prāyaścitta*.

Prāyaścitta for Cow-killing:

The following are some of the noteworthy points in connection with the *prāyaścitta* for *govadha*. The killing of a cow, belonging to a *Brāhmaṇa*, causes greater sin than that of the one belonging to a person of the lower castes. In other words, the ownership of the cow killed determines the nature of the *prāyaścitta* for killing it.

The cow has been held in high esteem by the Hindus from time immemorial. Hence people are warned through the *prāyaścitta* rules against any negligence or maltreatment of the cow. The following are the most important factors relating to the cow that determine the nature of *prāyaścitta* for *govadha* :—

- (1) Pregnancy.
- (2) Extreme old age.
- (3) Extreme emaciation.
- (4) Disease.
- (5) Blindness, madness.
- (6) Obstruction to the free movement of the cow at the time of eating or grazing.
- (7) Confining at improper times.

- (8) Negligence in maintenance.
- (9) Falling into wells, etc.

Śūlapāṇi elaborates the principles of *tantratā* and *prasaṅga* in their application to the rules of *prāyaścitta* by extensively quoting Mimāṃsā rules. His conclusions are, however, substantially the same as those of his predecessor. One interesting point, raised by Śūlapāṇi, is this. The principle of *tantratā* will not apply to the case where many *Brāhmaṇas* are killed simultaneously but only to those cases where several *Brāhmaṇas* are killed successively.⁶² Śūlapāṇi insists on the performance of the specific *prāyaścitta* for the former. As illustrations of the application of *tantratā* to the rules of *prāyaścitta* Śūlapāṇi cites the following instances :—

- (1) The performance of a single *Aśvamedha* sacrifice by Yudhiṣṭhira for having successively killed many superiors, viz. Bhīṣma, Karna and Drona.
- (2) The single consecration by Rāma of the image of Śiva at Setubandha for expiating the sin incurred by successively (क्रमकृते) killing Rāvaṇa, Kumbhakarṇa, etc.

Theft :

It has been defined by Bhavadeva as the creation of one's right of using, at will, over a thing belonging to another having the right of using it, at will, without the latter's permission.⁶³

Śūlapāṇi, while substantially agreeing with Bhavadeva regarding the meaning of 'theft,' adds one interesting point. He lays stress on the point that in a theft in

⁶² क्रमशः कृते तु पापभेदात् समानप्रायश्चित्तत्वात् तन्त्रतैव ।

⁶³ परकीययथेष्टविनियोगाहैं द्रव्ये तदनुभवित्विरेकेणान्यस्य यथेष्टविनियोगा-हृत्वप्रतिपाहनं स्तेयम् —PP.—p. 72.

the strict sense of the term the thief must have a definite knowledge of the fact that the thing stolen by him belongs to another person.⁶⁴

Bhavadeva explains the creation of the thief's right over the thing stolen on the analogy of the creation of the purchaser's right over the thing purchased. The only difference is that the thief destroys the right of the owner by surreptitiously removing the thing elsewhere while the purchaser does so by paying off the cost demanded by the owner. Bhavadeva, however, makes it clear that the owner does not incur the blame of theft by taking back the stolen thing from the possession of the thief.

Śūlapāṇi rejects the views of those who define theft as the mere taking away of another person's property either secretly or openly. According to Śūlapāṇi the mere removal of another's property to some other place cannot be called theft as it does not cover the case of a thing deposited with one (निषेप) by another. In support of his argument that the thief's knowledge of the thing stolen to be definitely belonging to another is essential in a theft Śūlapāṇi mentions two cases:—

- (1) From amongst many rings belonging to many persons one man takes one not belonging to himself mistaking it to be his own and sells it.
- (2) A brother enjoys an unpartitioned property belonging to all the brothers including himself—here he does not know his definite share and, may be, that he enjoys a portion of the property belonging to his brothers.

⁶⁴ परस्वत्वेन विशेषतो ज्ञायमाने द्रव्ये परानुमतिव्यतिरेकमन्तरेण ममेद यथेष्टविनियोज्यमिति कृत्वा व्यवहारः स्तेयम्—PV., p. 115,

In these cases the definite knowledge of the thing as belonging to others is lacking, hence no question of theft can arise. Similarly, if one finds a treasure-trove and uses it as his own he does not incur any blame because, according to Śūlapāṇi, this thing is not known by the discoverer to be belonging to another or its owner may not be traceable.⁶⁵ The last case, however, gives rise to some difficulty which Śūlapāṇi obviously overlooks. The discoverer certainly knows that the treasure-trove does not belong to himself. Again even if the owner is not traceable the fact of the thing belonging to another still remains. In the example of the brother enjoying the entire property there is some anomaly. The brother enjoying the property may not know the definite shares of the brothers but he cannot possibly avoid the knowledge of the other brothers having right over it.

“Knowledge” as the essential element of theft has been further illustrated by Śūlapāṇi thus. A man steals a piece of cloth in which he subsequently discovers a lump of gold tied up. Here he should be charged with theft of cloth, and not of gold the existence of which was not within the knowledge of the thief at the time of committing the theft. Here also a legal nicety arises as to why should not the man be accused of theft of gold because his malafide intention is evident if he retains it because, as soon as he comes across it he has knowledge of its being the property of someone else. Similar is the case with the theft of gold mistaking it for an inferior metal, say, lead.

Theft has been included among the *mahāpātakas*. Though in the list of *mahāpātakas* theft in the general sense seems to have been mentioned, yet it must be taken in the sense of theft of gold only (सुवर्णस्तेयपरम्) in order to

⁶⁵ Under modern law a treasure-trove becomes the property of the State.

be classed as *mahāpātaka*. Now the question is whether theft of gold belonging to anybody and everybody constitutes a *mahāpātaka*. On this point both Bhavadeva and Śūlapāṇi, citing earlier authorities, agree in holding that here the gold must be taken to belong to a *Brāhmaṇa*. Both of these writers, after refuting the opposite views, arrive at the conclusion that theft of a particular quantity of gold only and not of gold in general is a *mahāpātaka*.⁶⁶

Under theft, theft of gold being regarded as a major sin the thefts of other kinds are left out of our consideration for the present.

Prāyaścitta for theft of gold

The broad rules of *prāyaścitta* for theft of gold are as follows:—

Death is the *prāyaścitta* for consciously stealing gold —this is applicable to all castes. For unconscious theft the *prāyaścitta* is the observance of the twelve-year vow. Śūlapāṇi adds that before performing the prescribed form of *prāyaścitta* the sinner is required to return the thing stolen or its value to the owner.⁶⁷

Samsarga (association)

Association with persons guilty of *Brahma-hatyā*, *Surāpāna*, *Steya* and *Gurvaṅganā-gamana* described above, has been regarded by ancient authorities as constituting a *mahāpātaka*. Association with any kind of sinner taints a man with sin. But association of a person with the perpetrator of a *mahāpātaka* renders the former *mahāpātakin*; therefore, we confine ourselves to this particular kind of association.

⁶⁶ परिमितहेमापहारी महापातकं न जातिमात्रापहारं इति—PV., p. 111.

⁶⁷ प्रायश्चित्तं चापहृतद्रव्यं स्वाभिने दत्त्वा करणीयम्—PV., p. 117.

From the different authorities, quoted in the nibandhas, the following kinds of association appear to give rise to sin:—

1. Using the same bed.
2. Using the same seat.
3. Being in the same row (पंक्ति).
4. Mixing of utensils (भाण्ड) and cooked food (पक्वान्न).
5. Sacrificing (याजन) for a sinner.
6. Teaching a sinner.
7. Eating together.
8. Inter-marriage or sexual intercourse.
9. Talk.
10. Touch.
11. Contact with breath.
12. Travelling together (यान).

Samsarga may be of two kinds according as it causes immediate *pātitya* or as it causes *pātitya* after a continuous association for a certain period. *Samsarga* of the former class includes:—

1. Sacrificing for a sinner.
2. Sexual intercourse or marriage.
3. Initiation to Vedic studies (स्वाध्याय).
4. Inter-dining.

The kinds of association that cause *pātitya* when indulged in for a year are as follows:—

1. Eating in the same row with a *mahāpātakin*.
(भोजनमेकपंक्तिभोजनम्)
2. Sharing the same seat.
3. Using the same bed.
4. Travelling in the same conveyance.

The rules of *prāyascitta* for *Samsarga* are too many to be considered in detail. We, therefore, give only the very prominent ones. The general rule is that the person

associating with a *mahāpātakin* will be liable to the same *vrata* as is enjoined for that particular class of *mahāpātakin*. The word *vrata* has been construed by Bhavadeva to mean the twelve-year vow (द्वादशवार्षिकव्रत) Hence it is to be understood that though the *prāyaścitta* for the conscious commission of a *mahāpātaka* is death yet the *prāyaścitta* for conscious association with any of the *mahāpātakin* is the observance of the twelve-year vow. Half of this *prāyaścitta* is enjoined for the unconscious commission of the same sin.⁶⁸

Dravyaśuddhi (Rules for purifying things)

The rules of *prāyaścitta* relate to the purification of human beings when the impurity of sin attaches to them. Similarly there are certain rules for the purification of various things rendered impure by various causes. Under the latter class there is a number of minor and uninteresting details. The broad rules only are noted below:

It should be pointed out that of the three writers of Bengal on *Prāyaścitta* only the first, viz. Bhavadeva deals with *Dravyaśuddhi* as a separate topic while the other who do not devote any part of their treatise exclusively to this subject—a fact which tends to show that in the times following the age of Bhavadeva the rigidity of these rules was considerably relaxed and the rules were not regarded important enough to justify their treatment in a separate chapter. So far as these rules of purification are concerned Bhavadeva has to contribute nothing beyond compiling certain ancient texts laying down the causes of the impurity of various things and the means of their purification.

The chief causes of impurity and the chief means of purification are indicated below:—

⁶⁸ सच्ची वा संवत् सरेण वा संसर्गे यत्र महापातकित्वं तत्र ज्ञानतो द्वादशवार्षिकम्, अज्ञानतस्तदर्थमिति बोद्धव्यम्—PP., p. 106,

LAND

Causes of impurity

Delivery of a woman, death and burning of human beings, urine, filth, living of dogs and boars, asses and camels.

Means of purification

Digging, burning, besmearing, washing, rain-water, filling up, walking over by cows, lapse of time.

HOUSE OF A ' DVIIJA ' (twice-born)

Causes of impurity

Death of a dog

Death of a Śūdra

Death of a dvija

Means of purification

Lapse of ten nights.

Lapse of one month.

Lapse of three nights, or of one night in the case of outer compound (बहिर्भूमि) if it is burnt, washed or besmeared.

NOTE: Bhavadeva adds that even after the lapse of the prescribed periods of time purification has to be effected by washing etc. accompanied by incantations (समन्त्रकेण प्रोक्षणादिना).

Death of a person inside a room. Casting off of the earthen vessels, cooked rice, besmearing the room with cowdung, sprinkling of the entire room with *Kuśa* or gold-water by *Brāhmaṇas*.

NOTE: According to the custom obtaining among the Hindus of Bengal even to-day a dying person must be taken out of the room so that his death may take place outside. The popular notion, though very crude, is that the soul of a person dying inside a room is prevented by the limits of the room from going upwards towards heaven.

WATER

Perfumes (गन्ध)	From the authorities quoted by
Colour (वर्ण)	Bhavadeva there seems to be no
Juice (रस)	means of purifying the water polluted in this way.

A vast mass of deep water⁶⁹ (अक्षोभ्यानं प्रभूतानामपाम्) does not become impure by any source of impurity. Water, though itself pure, when preserved for a night, must be thrown off.

Golden Vessels etc.

General rules:—Water purifies Conch (अवज), vessels made of Gold, jewel, pearl, coral, silver. Vessels of *Kāṁsyā* are purified by ashes, copper vessels by sour water (अम्लाम्बः) i.e. water mixed with some sour things, and by heating. Things made of horns and teeth of animals are purified by paste (कलक) of white oilseeds (सिद्धार्थ). Wooden things, when extremely defiled, can be purified by earth (मृदा), water and by abrading (तक्षणम्). Earthen vessels may be purified by heating, but when defiled by contact with wine etc., these must be thrown away.

Vessels of *Kāṁsyā*, smelt by cows, (alkali) used by *Śūdras*, while taking food defiled (उपहत) by dogs, cows etc.

Vessels of *Kāṁsyā* defiled by contact with *surā*, urine, stool.

Metallic (तैजस) Vessels when in

10 kinds of *Kṣāra*

Heating, scourging (लिखन)

Heating.

⁶⁹ This is rather vague inasmuch as the extent of depth is not given.

contact for a *long time* with stool, wine, semen, blood, urine.

Contact for a *short while* of the above vessels with the above things.

Extreme defilement of *loha-bhāṇḍa*
i.e. all kinds of metallic vessels,
and of vessels made of jewel, stone.

Scourging or keeping in Cow's urine for seven nights.

Scouring by earth
(मही) for seven nights.

CLOTHES

While sources of ordinary impurity in the case of clothes are not specifically mentioned the means of purifying them given are :—

- (1) Sprinkling with water (प्रोक्षण).
- (2) Wash (प्रकालन)
- (3) Drying in the sun.

The means of purification varies in the case of different kinds of clothes. It is interesting to note that comparatively easier means of purification (अल्पशौच) are prescribed for clothes made of costly stuff, e.g. silk, wool, etc. In part of Bengal those who are fastidious about purifying things are found even now to relax the rigidity of their rules in the case of costly clothes, the custom appearing to have no other reason than the risk of spoiling costly things involved in an elaborate purification. The greatest source of impurity in the case of clothes is their contact with urine, stool, blood, semen, etc. and the means of purification in such cases is washing with earth and water (मूदभिः)

The rest of the rules of *dravyaśuddhi*, given by Bhavadeva, are concerned with minor things such as ghee, oil, etc. These are not interesting enough to be considered in detail. We give below only those rules which are of general interest. Raw flesh (आमसांस) and honey (क्षौद्र) do not become impure even when touched by a *Cāndāla*

(अन्त्यज). To man are always pure the bed, wife, child, cloth, sacred thread (उपवीत). *Kamandalu* all belonging to himself but not to others. The leaves, flowers and fruits of trees growing on an impure spot are not themselves impure.

VRATA⁷⁰

Vratas may be either devotional or purificatory and expiatory. It is only with the latter kind of *vratas* that the works on *Prāyaścitta* are concerned. These *vratas* sometimes have been defined differently by different writers. We propose to give here a list of the important *vratas* mentioned in the works on *Prāyaścitta* along with a short description of each :—

<i>Names of Vratas</i>	<i>Description</i>
1. <i>Prājāpatya</i>	According to Manu :— Eating only in the morning for three days, only in the evening for following three days, eating for next three days what is obtained without asking (अयाचित), fasting for three days following.
2. <i>Atikrcchra</i>	Yājñavalkya :— Same as <i>Prājāpatya</i> , the only difference being that in it one will eat only as much as can be contained in one's palm (पाणि: पूर्वते येनाश्रेन तन्मात्र भोजनात्)

⁷⁰ For meaning of the term and *vratas* dealt with in the *Smṛti*-bandhas of Bengal see "Purānic basis of the Vratas mentioned in Bengal Smṛti" by S. C. Banerji, Indian Culture, XIII, No. I, pp. 35-43.

Manu :—Same as *Prājāpatya* the difference being that in it one will eat one morsel of food at each meal.

3. *Kṛcchrātikṛcchra*

Vaśīṣṭha :—

Drinking once only as much water as can be contained in one's palm—such for nine days, fast for three succeeding days.

Yājñavalkya :— Drinking water for twenty one days.

4. *Śiśukrēehra*

Manu :—

Eating only in the morning for one day, only in the evening for the following day, eating food, obtained without asking, for next day, living upon *Vāyu* for one day.

[Śūlapāṇi adds that *Vāyu* here means vapour rising from boiling milk आवर्तितदुधवाषभक्षः]

5. *Taptakṛcchra*

Yājñavalkya :—

Taking hot water, hot milk, hot ghee, vapour rising from boiling milk—each for three days.

6. *Saumyakṛcchra*

Yājñavalkya :—

Taking oil-cake (पिण्डाक) scum of rice, liquefied curd (तक्र) water, crushed wheat, (शक्तु) etc.—each for one day, fast for one night.

7. *Sāntapana*

Yājñavalkya :—

Taking for one day all of the following things :—

Water in which Kuśa grass has been soaked (कुशोदक), cow's milk, curd, cow's urine, cowdung, ghee, fast for the following day.

8 *Mahāsāntapana*

Yājñavalkya :—

Same as *Sāntapana*, the difference being that in it one has to take each of the things, mentioned in connexion with *Sāntapana* for one day the usual fast being the same, so that this is to be performed in the course of seven days.

9. *Parāka*

Manu :—Fast for ten days.

10. *Brahmakūrcavrata*

Jāvāla :—

Fast for one day and one night especially on the Full Moon day, then taking *pañcagavya*⁷¹ in the following morning.

11. *Cāndrāyana*

Manu :—

Reducing one morsel of food every day during the dark fortnight, and increasing by one morsel every day during the bright fortnight.

⁷¹ The five products of the cow :—(i) Milk, (ii) Curd, (iii) and Cowdung, (iv) Urine, and (v) Ghee.

12. *Tulāpuruṣa**Yājñavalkya* :—

Taking each of the following articles for three consecutive nights :—Oil-cake, scum of boiled rice, liquefied curd (तक) water and crushed wheat (शक्तु).

13. *Māsopavāsa**Jāvāla* :—

Fast for one month.

14. *Dvādaśavārṣika**Manu* :—

Living, for twelve years, in a hut made in a forest, living on alms, carrying human skull.

As an alternative to these *Vratas*, which cannot sometimes be observed by one owing to various reasons, the Bengal school of writers enjoy the practice of *dhenusaṅkalana* that is to say, the gift of a certain number of cows or the value thereof. The rules of *dhenu-saṅkalana* are more or less mechanical and, therefore, not very interesting. Hence we do not deal with these rules in detail.

The sinner's appearance before assembly

(प्रायश्चित्तिनः पर्षदुपस्थानम्)

Śūlapāṇi records the practice of a sinner appearing before an assembly of the learned for getting the appropriate *prāyascitta* ascertained by them. The other two writers are silent on this point—a fact which tends to prove that this custom was no longer in vogue in their times. The general rules of this assembly are as follows :—

A person being definitely aware of the sin, committed by him, has got to appear before an assembly of *Brāhmaṇas*, versed in *Mīmāṃsā*, *Nyāya*, the four *Vedas*, the *Ve-*
dāṅgas, *Dharmaśāstra*, etc. The number of members con-

stituting this assembly will be usually between ten and twenty-one, but it may be increased even up to a hundred in cases of grave sins like *mahāpātaka*. The members of the assembly prescribing *prāyaścitta* without having a knowledge of *Dharmaśāstra* are themselves said to be trained by sin. Equally guilty are those members who, in spite of knowing the appropriate *prāyaścitta*, keep silent.

To *Kṣatriyas etc.* intending, to know the *prāyaścitta* the members of the assembly will not tell the appropriate *prāyaścitta* directly but through a Brāhmaṇa (अन्तरा ब्राह्मण कृत्वा)

THE DRAMATIC THEORY OF RABINDRANATH TAGORE

—A Study in Synthesis—

By AMAR MUKERJI

LIKE W.B. Yeats Rabindranath Tagore has left behind in his works numerous statements about various aspects of the drama which when brought together and analysed with care may well become the basis of Tagore's dramatic criticism. These statements run from a couple of lines to a couple of pages and deal with such varied aspects of the drama as character, plot, the importance of the fifth act, sorrow in tragedy, the use of music in drama and so forth. Of course one has to admit that these opinions were never consciously expressed with the intention of formulating a dramatic theory but even then it appears that a certain attitude to the drama runs through them, an attitude that throws considerable light on his own dramatic works.

Before proceeding further two things should however be carefully remembered: first, that when Rabindranath commenced his writing Bengali literature was saturated with western influence; and secondly that in spite of this influence there was in the poet a profound admiration for the Eastern tradition of the arts which he so frequently admitted in his letters and speeches. Regarding the first for instance Tagore had written :

আধুনিক বাংলা সাহিত্য যে ভিত্তের উপর বসা ক'বলে সে ডিঃটা
ইউরোপীয়।, আর নটিক প্রাচীন রীতির আঙ্গে টেরী হয় নি
—সেই কারণেই ইউরোপীয় আদর্শে তাকে বিচার করা ছাড়া অন্য পদ্ধা
আর নেই;¹

¹ *Prabasi*, B. S. 1339, Magh, p. 468. Also preface to P. R. Sen's *Western Influence in Bengali Literature* 2nd Edition,

which meant that modern Bengali drama had to be judged against Western standards. But this was probably more true of the other dramatists writing in Bengal and not of Tagore who in his earliest and his last plays had gone back so frequently to the Indian tradition of the drama viewed as a *drśya-kāvya*. In fact when closely examined, his dramatic opinions seem as well to vacillate between eastern and western aesthetics: the earlier ones expressed under the influence of the English romantic drama; the latter ones reinforced by his appreciation of Sanskrit drama and of Bengali *yātrā* and *kathakathā*.² Not that at certain places he had not brought together the two standpoints but this was sought to be done more effectively in the dance-dramas than in the enunciation of his principles.

In this context we may now proceed to analyse Tagore's description of the drama. We quote him below:

নাট্য হোলো কাল্পনিক ঘটনাবলির এমন করে গেঁথে তোলা যাতে
সে আমাদের মনে যথার্থিকের আবির্ভাব আনে। একেও খেলা বলছি
এই জন্যে যে বাস্তবের মধ্যে ঘটনাবলির স্থসংবন্ধ বাছাই থাকে না, থাকে
বহু অবাস্তবের মিশ্ল। সংহত, স্থসংগত ঘটনা গ্রহণে যে নিবিড় যথার্থের
রূপ জেগে ওঠে বাস্তবে তা নেই। নাটকে এই যে বাছাই করা গাঁথনির
কাজ এও শিল্পীর কাজ। এই শিল্পজাত যথার্থের অনুভূতি যে নিছক হৃদয়ে
হবেই তা নয়; তার বিশ্বাসযোগ্যতা স্বতই আমাদের বিশ্বায়ের আনন্দ
দেয় কিন্তু তাই যথেষ্ট নয়। যথার্থ বড়ো নাটক আর যাই হোক কখনো
অকিঞ্চিত্কর হতে পারে না। তার নিবিড়তা তার সত্যদৃষ্টি তাকে তুচ্ছতা
থেকে উকার করে।³

As it is obvious these lines have hardly anything to say on the form of the drama—on the elements which contribute to the making of what we call the dramatic technique. On the other hand Tagore clearly raises some

² *Visvabharati Educational Supplement*, XIII, 1-2, p. 44.

³ *Kavita Quarterly*, 1349 B. S., Chaitra, p. 176.

important points regarding the substance of the drama and seeks to evolve certain almost precise notions about it as a literary type and a form of art which for its total effect involves not alone *a view of reality* (which is essential to all art) but an ordered, selected view which lends a particularity as well as vividness to that reality. Such a selection almost inevitably leads us, though indirectly, to the conception of 'imitation' which involves many more things than what Zola pleaded for in his *Thérésé Raquin*. According to this French naturalist of course drama would remain simply an excerpt from life. "That is to say," to quote Nicoll, "the aim of the true dramatist ought to be the providing on the stage of as faithful a replica as may be of a scene which either has actually occurred or has been conceived in such terms as to make it life-like."⁴ But apparently Tagore's emphasis was not on such a faithfulness to reality and this was not exactly the ideal which he furthered in his plays. On the contrary he believed that the intention of the dramatist is to select his material in such a way that while not denying the basical arrangement of the cosmic order (of which man was a part) he could reinforce his universe with "an informing power by means of which he is able to suggest infinite significance in his scenes and in the words of his characters".⁵ This is essential in view of the facts that art cannot be entirely imitative and that "a mere copy of any incident or the reproduction of things as they occur in real life is not true to nature in the best sense."⁶ Being true to nature really means the portraying of the subtle workings of the mind and heart and such actions as are relevant to that end sacrificing if need be during that process "the petty, increased vraisemblances of time and

⁴ *The Theory of Drama* p. 25.

⁵ *Ibid.* p. 26.

⁶ H. A. Jones: *The Renascence of the Drama*.

place." As Schlegel rightly held, the art of the (dramatic) poet "consists in separating from the fable whatever in the daily necessities of life.....interprets the progress of important actions, and concentrating within a narrow space a number of events calculated to attract the minds of the hearers".⁷ Tagore has echoed almost the same idea when he said that in drama there is a selected and ordered assemblage of events and not a mere description of them. This naturally comes very near to the Aristotelian conception of imitation which does not debar the utilization of things of reality but seeks to give as Darlington put it "a sense of comprehension of the changeless depths below the changeful surface of life".⁸ To do this is, according to Tagore, the business of the dramatic artist whose real achievement lies in the efficiency or otherwise of his composition, of his methods of representation and interpretation.

But incidently it is here that Tagore unconsciously comes near the Sanskrit *anukṛti* which connotes a much wider meaning than what it etymologically conveys. Bharata himself stressed this *anukṛti* meaning the delineation of human nature, thoughts and feelings while Keith had pointed out that "the doctrine that the drama is an imitation does not differ from the doctrine of *mimesis*" though "there is an esssential distinction in what is imitated or represented".⁹ The difference is in accord with the genius of the two peoples and if the Indian who lacks stereoscopic imagination cannot portray action¹⁰ he can easily depict a state or condition or even feeling that is only the action's underside.

⁷ Lectures on Dramatic Art and Literature.

⁸ Literature in the Theatre.

⁹ The Sanskrit Drama.

¹⁰ Alapchari Rabindranath p. 129.

We will revert to this later to show how Tagore gradually moved from the European model to the Indian variety; here we have now to consider the next problem he had raised. Is the imitation of reality going to be always beautiful, he asks, what happens if it becomes ugly? The ugly by itself because of its remarkable ugliness may become a source of amazement. Even the terrible and the evil may be so and we have instances of it in the dramas of Shakespeare.¹¹ But then what saves these from being insignificant and trivial? With Shakespeare of course it is the presence of a moral law whose subversion had caused Lear so much of pain but then even when negated as in the case of Iago its pervading atmosphere gives, according to Tagore, the plays their universality. It soon develops into the richness of a profound vision that with Tagore at least subsists on an idea of harmony which rescues a play from sordidness and oblivion.

The question now arises as to how and by what particular methods Tagore seeks to achieve the universality in drama. Is it arrived at externally through the events he had referred to above or through lyricism which he had condemned in his preface to *Tapati* or through characterization of which he had spoken elsewhere? The events are, according to accepted dramatic principles, the very basis of plot which is again for Aristotle the 'soul' of drama. This is so because the events lead to situations which must come together and combine in such a way as to develop a plot where the incidents are causally related. Such a relationship is almost at the basis of all dramatic art for once interest is roused in a logical sequence of events it tends to become cumulative and the dramatist can count on a more or less steady rise of interest as the play moves to its crisis, climax and crescendo. Drama then gains in

¹¹ Bradley: *Shakespearian Tragedy* p. 35.

action as well as in the suspense, in which former quality it is distinguished from the novel. As Tagore said "the events of human life in their outward aspect are all displayed as movement"¹² meaning perhaps that in its inward aspect it is exhibited in character. It thus becomes clear how much indebted to Aristotle was Tagore when he formulated that plot and character are the two essential elements of the drama. If the former gives to the entire series of incidents a coherence and sequence, the latter reveals through it interesting details about men and women who face these happenings. The combination of these two, it is obvious, leads to the unity of action through which again the characters expose themselves.

In respect to characterization in particular Tagore has some precise statements which clarify his position. At one place he writes:

মানবচরিত্রে যে সমস্ত সন্তুষ্পরতা আছে সেগুলিকেই ঘটনাবলির
বৈচিত্রের মধ্যে দিয়ে নাটকে বিচিত্র করে তোলা হয়। মানব-
চরিত্রের মধ্যে চিরন্তনত্ব আছে ঘটনার মধ্যে নেই। ঘটনা নানাপ্রকারে
নানা জায়গায় ঘটে, একই ঘটনা ঠিক ছাই জায়গায় ঠিক একরকম ঘটে
না। তার মূলে যে মানবচরিত্র আছে, সে চিরকালেই নিজেকে প্রকাশ
করেছে। এই জন্যে এই মানবচরিত্রের প্রতিটি লেখক দৃষ্টি রাখেন কোন
ঘটনার নকল করবার প্রতি নয়।¹³

Here Tagore contrary to what he had said before about the importance of plot, focusses our attention on the problem of characterization which is one of the major technical problems forced upon the dramatist. We do feel sometimes, though against Aristotle's dictum, that the interest in the outline of a story is often a superficial one and that the touches of characterization give it fulness. To be sure our interest in what happens is more with the sort of

¹² Visvabharati Quarterly VI, 1, pp. 2-3.

¹³ Rachanavali Vol. VII, p. 525,

persons as they are involved in a particular set of incidents than in the incidents themselves. As Tagore has aptly remarked, incidents can never repeat themselves in exact order and even if they did they would be of no interest to us until they let us know of the sort of persons involved in them, thereby arousing a complex sense of feelings, emotions and values that give them their significance. Thus according to Tagore, the incidents are revelatory of men. To what extent? And what type of men?—these are the questions that Tagore had unfortunately left unanswered. In regard to the first, we have to remember that since “drama is not life and life is not drama”¹⁴ it is quite often that the process of selection spoken of earlier involves a simplification and clarification of traits which do not usually appear so straight. Not that complex characters have not been exhibited in dramas; but even in their complexity a precise emphasis is often made on their motivation. Thus in all probability we know Hamlet’s mother more intimately than our own, we know Raghupati of *Bisarjana* better than many an orthodox Brahmin. The conventions of time and place do aid the creation of this insistent effect but of them we shall speak elsewhere.

Of the second question regarding the type of characterization Rabindranath says thus:

নাট্যে নৈতিক সদগুণের চেয়ে এই character-এর মূল্য বেশী ;¹⁵

where it is clear that he very much deviates from Aristotle’s dictum that characters must be “good”. As F. L. Lucas opines, by the term “good” Aristotle meant “virtuous”¹⁶ implying perhaps the existence of a peculiar moral order where purity of soul is an essential virtue. An amoral or unmoral character goes clearly beside the crite-

¹⁴ Eric & Bentley: The Art of the Drama p. 201.

¹⁵ Paschim Yatrir Diary p. 149 Cf. Theory of Drama p. 73.

¹⁶ Tragedy p. 107.

rion and we know how Aristotle's dictum was more than transgressed by Euripides and a host of other dramatists. In fact the master himself while talking of plot demanded "that the character of the tragic hero shall not be too good."¹⁷ Tagore's emphasis was elsewhere as would appear from the following description of character:

ইংরাজী ভাষায় character শব্দের একটা অর্থ স্বভাব, নৈতিক চরিত্র। আরেকটা অর্থ চরিত্ররূপ। অর্থাৎ এমন কৃতকগুলি গুণের এমন সমাবেশ যাতে এই সমাবেশটি বিশেষ ভাবে লক্ষণগোচর হয়। পূর্বেই বলেছি এই রকম বিশেষ গোচরতাই আর্টের ধর্ম।¹⁸

The implications are too evident to need clarification; it remains only to add, keeping especially in view Tagore's own plays that it is not the habit of the dramatic personae in which we are interested but in the assemblage of some such traits which put forth the person or persons before us in indelible marks. These really constitute the individuality of the character and bring out his personality into bold relief. Clytemnestra, Macbeth, Hamlet and Solevig are the unmistakable figures who appear before us because within their frame-work they have their own completeness. In other words, they have all an individual manner of expression which distinguishes them from others—though here, and in spite of such characters as Iago's, critics like Reynold believe that the moral basis cannot be done away with.¹⁹ Of course fundamentally speaking it is not inartistic to be moral though to be amoral is not especially artistic either. But the difficulty is that the dramatist who talks of ethics and starts preaching does not allow us to draw our conclusions from what he shows of his persons. It is a pity that Tagore did not depict an entirely malicious character to exhibit the other extreme of his theory.

¹⁷ Ibid. p. 110.

¹⁸ Diary, op. cit., p. 149.

¹⁹ Anatomy of Drama p. 72 et seq.

What he was inclined to do however almost in the wake of romantic criticism²⁰ was to extract individual persons from their surroundings—meaning the events—and to regard them as being independent of them. But in practice particularly in the *Rājā O Rānī-Mālinī* group he had adopted a different method while in the machine-dramas he was conscious of the milieu. Of course the emphasis varied from one play to another but it was there and unmistakably so. There Tagore as an active practitioner of the dramatic art seems to realise that “characterizations are an aspect of plot when it is fully developed; and plot is the consequence, in large measure, of character”.²¹ If Tagore in his season plays had attenuated the former, he had also suggested the latter more by hints than by direct exposition.

The problem of exposition leads us at once to that of dramatic structure which, unfortunately, beyond a couple of casual references, Rabindranath has not discussed in any detail. During a conversation recorded by Rani Chanda²² he had emphasised the importance of construction in drama while at another place, perhaps following the Shakespearian five-act technique, he had said:

নাট্য-সৃষ্টির সর্বপ্রধান অংশ তার পঞ্চম অঙ্ক। নাটকের মধ্যে যা
কিছু চঞ্চল তা বরে পড়ে গিয়ে তার যেটুকু স্থায়ী, সেই-টুকুই পঞ্চম অঙ্কের
চরম ত্রিবক্ষণীর মধ্যে দিয়ে হাদয়ের মধ্যে প্রবেশ করে।²³

We are almost immediately at the catastrophe of a play and if Tagore has put it in the fifth act it is obvious that the action, in the Elizabethan manner, starts through exposition and ends with the conclusion. Clearly the particular function of the last portion of the plot is not

²⁰ Theory of Drama p. 73.

²¹ Anatomy of Drama op. cit.

²² Alapchari Rabindranath p. 129.

²³ Prabasi B. S. 1834, Phalgun, p. 591.

only to bring the earlier action to a close but to convey through that closing what Aristotle called the anagnorisis, the realization of truth. Whether the error is moral or not is not the question here; the point is that the clash that we see in the play is so resolved as to leave behind a more final, perhaps a more cosmic solution of the problem posed earlier—a solution where the suspense and irony are set at rest to produce an effect of artistic blessedness at the idea that there is an end in the causally connected series of events against which the characters had thrived.²⁴ The meaning becomes obvious when we consider some of Tagore's plays. In *Bisarjana* which is Tagore's most successful five-actor, Joyasingha's suicide brings realization and calm to the agitated Raghupati after he had progressed in rapid strides from one state to another. In the other plays this effect is not left for the fifth act because Tagore abandoned the five-act technique but in any case that function is always discharged by the last scene whatever its position be. It should however be remembered that with Tagore's concept of tragedy what was more important to the hero was not the solution of his difficulty but an increased awareness of himself.

Of this concept of tragedy we can only speak here in brief. Tagore had himself outlined it in his famous passage on *Prakritir Parisodha* thus:

"The Prakritir Parisodh may be looked upon as an introduction to the whole of my future literary work; or rather this has been the subject on which all my writings have dwelt—the joy of attaining the Infinite within the Finite".²⁵

²⁴ S. Alexander in his *Poetry and the Individual* speaks of "the strange calm which succeeds the spectacle of tragic dissolution...that comes from awe of the fulfilment." Hegel also speaks of "the satisfaction of the spirit."

²⁵ *My Reminiscences*.

Put this alongside the following and Tagore's theory of tragedy takes a positive shape:

"The tragedy of human life consists in our vain attempts to stretch the limits of things which can never become unlimited—to reach the infinite by absurdly adding rungs of the ladder of the Finite".²⁶

The implication is that the tragedies of Tagore develop round the struggle that ensues between man's finite nature and infinite competence, between the demand on him of a force which leads towards his becoming and the force that is his being. In short it means that whether it is the Sannyāsī, Vikramadeva, Mālinī, Sudarśhana, the King or even the dancer Srimati they suffer pain and agony because under the pressure of egoism, passion, ignorance or pride they, for a while, forget the Infinite in them and emphasise the narrowness of a limited world. Thus as I have written elsewhere, the eternal conflict of the soul is between its joy that is its inherent nature, and the facts of sorrow, the states of fear, hatred, indifference and doubt that prevent us from attaining the infinite bliss. Such a conflict—fundamental in its nature—naturally involves many more things than the realization of a philosophical idea in drama; it is intensified further when a second conflict runs across the first—the closure of man's senses by man's own imagination and appetites versus the urge of Nature through the call of the seasons to open the senses in order that man may meet one another more intimately. These two conflicts practically contain everything that a good tragedy can contain.²⁷

In such a concept of tragedy Death assumes a rather peculiar significance. To Rabindranath Death had never been in itself anything very terrible and he did not believe that with death ended life. On the other hand it is evi-

²⁶ Creative Unity.

²⁷ See Modern Review June, 1949, pp. 477 et seq. for details.

dent from *Phalguni* that death only begins the creation of a fuller life.²⁸ Almost in the same vein Rabindranath wrote about the use of death in tragedy in these terms:

সাধারণতঃ লোকে সিদ্ধান্ত করিয়া রাখিয়াছেন যে মৃত্যু না হইলে ট্রাজেডী হয় না। শেষকালে মিলন হইলেই আর ট্রাজেডী হইল না। পাত্রগণের মিলন কাব্যের বাহি আকার মাত্র, তাহা লইয়া কাব্যের শ্রেণী নির্দেশ করিতে যাওয়া দূরদর্শনীয় নহে। যে অনিবার্য নিয়মে সে মিলন বা মৃত্যু সংবর্টিত হইল, তাহারই প্রতি দৃষ্টিপাত রাখিতে হইবে।²⁹

Nothing can be more true than this and as Tagore has ably illustrated with the story from the *Mahābhārata* the real tragedy of the victors began when they found that though masters of an empire, they had lost something more valuable and deeper—the very basis of life. There as Tagore believes the real tragedy starts with the termination of the hostilities and deaths become insignificant, dramatically speaking. Conversely according to Tagore:

সূর্যমুখীর সহিত নগেন্দ্রের মিলন হইয়া গেল বলিয়া বিষবৃক্ষ ট্রাজেডী নহে যখন মিলনের মুখে হাসি নাই, যখন মিলনের বুক কাটিয়া যাইতেছে তখন তাহার অপেক্ষা আর কি ট্রাজেডী আছে!³⁰

Exactly so: and from the point of technique at least the expository scenes of Tagore's plays clearly start at the point where the tragedy had almost attained its height. This opinion is the more true of the plays following *Sārod-dotsova* because there death is what D. H. Lawrence once called the disaster and not a tragedy. The height of dramatic achievement is reached when as in *Natir Puja* death comes as a disaster as well as a tragedy. But then as in *Raktakaravi* or in *Muktadhara* (to quote Lawrence

²⁸ See Tagore's letter to Amiya Chakravarty in Sahityer Pathe, Appendix.

²⁹ Samalochana p. 75.

³⁰ Adhunik Sahitya, essay on Bankimchandra.

again) " if it were a profound struggle for something that was coming to life in us, a struggle that we were convinced would bring us to a new freedom, a new life, then it would be a creative activity in which death is a climax in the progression towards a new being." With some variation this being in Tagore is almost tantamount to the attainment of the Infinite which happened in the case of Amal or a bit indirectly, even with Jatin of *Ghāpravēśa*.

We do not of course intend to suggest that Rabindranath showed the same dramatic skill in the handling of death in the *Rājā O Rānī-Bisarjana-Mālinī* group of plays. In *Rājā O Rānī* the deaths are unnecessary while of the utility of Supriya's death Prof. Lesny is justifiably sceptical. In *Bisarjana* death comes nearer being a disaster which is tragic but then, as is evident from the above statements which Tagore made every early in his career, there the influence of tradition cannot be easily be overlooked. This class of incidents were freely admitted to the Shakespearian stage which was fairly chocked with corpses.³¹ It bespoke more a Shakespearian world of passion than of Tagore's dramatic Universe.³²

What then is the emotional effect of such a tragedy—we now ask, following Lucas. If Tagore's tragedy ends with conversion, better stated realization, where does the Aristotelian conception of purgation come in? Can we transfer the metaphor which is of an 'aparent' and say that we are utterly purged of our finite nature especially when we know that in our finite nature is ingrained our competence to be infinite? Or, can we extend Lessing's explanation and say that Tagore's tragedy is corrective? We cannot also be sure if we can apply to Tagore's tragedy Lucas's description that it is pleasurable because therein our

³¹ Types of Tragic Drama by Vaughan pp. 143 et seq.

³² See my article "Tagore's Dramatic Universe and Technique" in National Herald May 8, 1949.

excess emitions are given a periodic outlet.³³ We cannot, because the element of pity is hardly aroused a quarter as much in Tagore as, so to say, in *Antigone* or even in *Hamlet* since the conflict in Tagore's plays rarely gathers their passionate intensity. With Tagore the tragic tussle belongs to a different plane and seeks to live by a subtle sense of affinity which does not go to the extent of being piteous and terrible. As such we must find different reasons for the source of his tragic pleasure.

Fortunately enough on this score Tagore has supplied us with full data to which we shall repeatedly go. In *Religion of Man* he said: "We enjoy tragedy because the pain which they produce rouses our consciousness to a white heat of intensity".³⁴ One may immediately ask: if this is so, is our consciousness roused by the pain which we experience in real life and not through the medium of art? And to this Tagore replies that the element of pain inherent in a object of art is pleasant to us because being 'distanced' from us, it cannot harm us directly but can, in its turn, enable us to enjoy it completely.³⁵ Then tragedy becomes a luxury of sorrow because we go to its overpowering forces as they indirectly help the fulfilment of our personality. To quote Tagore:

চারিদিকের রসহীনতায় আমাদের চৈতল্যে যখন সাড় থাকে না,
তখন মেই অপ্পষ্টতা দুঃখকর। তখন আঝোপলকি ম্লান বস্তুত,
মন নাস্তিক্রে দিকে ঘতই ঘায় ততই তার দুঃখ।

দুঃখের নিবিড় উপলব্ধি ও আনন্দকর কেননা সেটা নিবিড় অঙ্গিভা
সূচক দুঃখ আমাদের স্পষ্ট করে তোলে আপনার কাছে
আপনাকে ঝাপসা করে দেয় না। গভীর দুঃখ ভূমা, টাজেডীর মধ্যে মেই
ভূমা আছে, সেই ভূমৈব স্থৰ্থং।³⁵

³³ Lucas op. cit. pp. 25-6.

³⁴ P 41.

³⁵ See Tagore's view quoted in *Natya Sahityer Bhumika* pp. 76-7.

Again:

দুঃখের অভিজ্ঞতায় আমাদের চেতনা আলোড়িত হয়ে ওঠে
দুঃখের অনুভূতি সহজ আরামবোধের চেয়ে প্রণলতর। ট্রাজেডীর
মূল্য এই নিয়ে।

বদ্ব জল ঘেমন বোবা, ঘুমটা হাওয়া ঘেমন আত্মপরিচয়হীন, তেমনি
প্রাত্যহিক আধমরা অভ্যাসের একটানা আবস্তি থা দেয় না আমাদের
চেতনায়, তাতে সন্তানোধ নিষ্ঠেজ হয়ে থাকে। তাই দুঃখে
অপ্রকাশের আবেগ কাটিয়ে মানুষ আপনাকে প্রবল আবেগে উপলক্ষ্মি
করতে চায়।³⁶

Such a view appears to contrast sharply with Aristotle's catharsis since the purgation is not of excess emotions but of our unconsciousness which tends to carry us to the region of forgetfulness. In case of Tagore's tragedies at least, one does often feel that the last scene or the last act ends, as previously stated, not with the hero's sense of frustration but with the sense of a fulfilment be it in the domain of the spirit. Dr. N. R. Roy's failure to see the necessity of the last scene of *Bisarjana* lies in his incompetence to note this³⁸: to appreciate that in what appears to be the disaster of man is inherent his rousing into consciousness without which man cannot belong to the cosmic process of becoming.³⁹ The Raja in *Śāradotsava* the Acharya in *Acalāyatana* and even *Citrāngadā* of the dance-drama gradually come to this realization—pointing to the fact that the meagre pity and terror there are soon reduced to an overwhelming sense of pleasure which crowns the earlier moments of pain.⁴⁰ It is here that one feels that Rabindranath somehow or the other came near Hegel's conception that “the universal need for expression in art lies there-

³⁶ Sahityer Pathe, appendix, op. cit.

³⁷ Ibid. pp. 52-53.

³⁸ Rabindra Sahityer Bhumi Vol. 2. p. 54.

³⁹ Sadhana p. 6 et. seq.

⁴⁰ It is especially interesting to note how Sudarshana went through the process before she saw the real King.

fore in man's rational impulse to exalt the inner and outer world with a spiritual consciousness for himself, as an object in which he recognises his own self".⁴¹ With Tagore however the impulse is rational as well as intuitive while the recognition of his heroes' self is of course the final desideratum. To escape from the rather rational limitation of his own self through the shock of a profound crisis—to delimit the finite nature—and to go back full circle to the Infinite from which we have come: these are the basis and source of Tagore's tragic pleasure. But then, as Ronald Peacock once suggested, since such a concept of tragedy tends to be more personal than universal the difficulty appears when the emotion roused by it cannot infect people who witness the play.⁴² Most probably Tagore knew this for, characters like Surangama, Dada-thakur and Dhananjoy act as foils to the tragic heroes by universalising, as it were, their personal tragedy and seeking thereby a more extensive effect. Thus the pleasure of Tagore's tragedy emerges from the remaking of the harmony that we had lost—through a process not exactly of self pity but of self-understanding.

And this self-understanding can, almost in the same vein, be the object of his laughter:

সুন্দরকে সুন্দর বলিয়া যেমন আকাঞ্চাৰ তৃপ্তি হয় না সেই জন্য
সত্যকে সত্য কথা দ্বাৰা প্ৰকাশ না কৰা সম্বন্ধে একেবাৰে হাল ছাড়িয়া দিয়া
ঠিক তাহাৰ বিপৰীত পথ অবলম্বন কৰিতে হয়। তখন বেদনাৰ অঙ্গকে
হাস্তচূটায়, গভীৰ কথাকে কৌতুকে পৰিহাসে পৰিণত কৰিতে ইচ্ছা কৰে।⁴³

That Tagore's theory of comedy is the twin of his theory of tragedy and that his comedy performs the same function by making us the object of ridicule are by now clear. It also becomes evident that in comedy of Tagore is done in one way what is done in his tragedy in another.

⁴¹ Phil. of Fine Art.

⁴² Poet in the Theatre p. 197.

⁴³ Rachanavali Vol. VII, p. 540.

Thus if the pain of tragedy is converted into pleasure with rousing of our consciousness, laughter too, as Mr. McDougall has suggested, can be a preservative against excess of sympathy which would definitely hamper our destination and so, would be exhausting. The lack of harmony which is the source of tragedy becomes then the source of comedy:

অসংগতি কমেডির বিষয়, অসংগতি ট্রাজেডীর বিষয় ৪৪

though in the latter the absence of harmony is soon converted into incongruity. The defeat of commonsense may of course be at the root of this incongruity that manifests itself in the contradiction which we so much emphasise between the Finite and the Infinite. In such a context, exaggeration (to quote Fiebleman) ridicules the current estimates by putting the emphasis too far and understatement points our refusal to see that limits can be delimited.⁴⁵ Laughter then, leaving aside its physiological aspects,⁴⁶ is "a release of a sort from the limitations of the human lot, a recognition of the fact that obstacles in the path of improvement are not impossible obstacles".⁴⁷ The comic in a situation implies the cognition of this limitation: an awareness where, as Tagore said, novelty, curiosity and desire for speciality have their roles.⁴⁸ They combine together with speed and expectancy to affirm the cosmic order by "criticising the limitations and our willingness to accept them." In other words "comedy affirms the direction towards infinite value by insisting upon the absurdly final claims of finite things and events"; and it is only in the light of such an approach, as Pramathanath

⁴⁴ Ibid. Vol. II, p. 625.

⁴⁵ In Praise of Comedy pp. 184-204.

⁴⁶ Which Tagore explained in the manner of Herbert Spencer his favourite author in his early youth. See Rachanavali Vol. II, pp. 620-25.

⁴⁷ Fiebleman op. cit.

⁴⁸ Rachanavali Vol. I.

Bisi suggests that the comedies of Tagore have to be eventually examined, revealing for instance, how in *Cirakumāra Sabhā*, Tagore could, inversely and by indirection, show us the comic in the fragmentary exemplification which accumulates the intensity of a tragedy in *Prakritir Parisodha*.⁴⁹

There exists another difference between *Prakritir Parisodha* and its twin comedy. It lies in that while the earlier tragedies are written in poetry verging too much, as Thompson says "on the side of eloquence"⁵⁰ the comedy is written in prose. Not that Tagore could not write a comedy in verse: we have *Laksmīr Parikṣā* to show that he could; but then he chose prose as the vehicle of expression for many of his major plays after *Mālinī* and here is the reason for it:

প্রশ়স্ত ... ইচ্ছা প্রকাশ করেছেন যেন আমি নেড়া ছন্দে ব্রাহ্ম
ভাস্মে নাটক লিখি। আমি স্পষ্ট দেখলুম গতে তার চেয়ে দের বেশী জোর
পাওয়া যায়। পঞ্চ জিনিষটা সমুদ্রের মতো—তার বা বৈচিত্র তা প্রধানতঃ
তরঙ্গের—কিন্তু গঢ়টা স্থূলদৃশ্য, তাতে নানা মেজাজের রূপ আনা যায়।
তাকে বাবহার করার অধিকার সহজ নয়, সে তার আপন বেগে ভাসিয়ে নিয়ে
যায় না—নিজের শক্তি প্রয়োগ করে তার ওপর দিয়ে চলতে হয়।—ক্ষমতা
অনুসারে তার চলার বৈচিত্র ক্ষত তার ঠিক নেই। বস্তুৎ গঢ় রচনায়
আত্মাক্রিয় স্ফুরণ আত্মপ্রকাশের ক্ষেত্র খুব প্রশ়স্ত।⁵¹

For a lyrical poet like Tagore to make this statement is indeed surprising especially when we know that in the *Prakritir Parisodha* group of plays he had used "a sort of a rhyming blank-verse", "giving way his natural pull towards the decorative," towards "a rich and elaborate

⁴⁹ Rabindranatyā Prabaha Vol. I, p. 2. Also B. Bhattacharya in Bharatvarsha B. S. 1350, Aswin, p. 3.

⁵⁰ Op. cit. p. 134.

⁵¹ Pathe O Pather Prante p. 96.

language loaded with luxuriant ornamentation.⁵² It may be possible that Tagore got this lyrical note from the English romantic drama but then his success with the form was considerable and if he yet went to prose it was most probably because of his acquaintance among others with the plays of Ibsen, Maeterlinck and Andreyev.⁵³ But Tagore differed from them in so far as he pushed his tragic conflict too far into the world of soul, to the region where the play of emotion bordered, as he said on silence:

বাস্তববাদীরা মনে করে অবকাশটা নিশ্চল, কিন্তু যাহারা অবকাশ-
রসের রসিক তাহারা জানে বস্তুটাই নিশ্চল, অবকাশটাই তাহাকে গতি
দেয়। নিশ্চলের যে ভয়ঙ্কর চলা তাহার রূপ বেগ। যাদ দেখিতে
চাও তবে দেখ ঐ নক্ষত্র মণির আবর্ণনে, দেখ যুগ-যুগান্তের তাঙ্গৰ-মৃত্যে
যে নাচিতেছে না, তাহারই নাচ এই সরল চতুর্গতায়।⁵⁴

Under such condition action tends towards the internal and the spiritual and invokes some of the most subtle emotions of the soul-life. In fact it centres on the mood of suspense, of suffering and of beauty expressed in terms of the submission of the soul to the all-enveloping realization where (to quote Tagore) "infinite action is necessary to attain the infinite being." In this case action, almost as in Maeterlinck, tends to be distilled into its quintessence giving the lie to the statement that Tagore's plays lacked action. Moreover, this action had the reality of an intense personal feeling, a measure of concreteness which he left he did not attain in the lyric. Such a view of course demanded the use of prose with greater concentration and length: prose which would enable him to feel more tangibly as it were that he was after all successful in giving to his plays a solidity which he did not give to his lyrics. And

⁵² Thompson op. cit.

⁵³ Tagore by D. P. Mukerji p. 128.

⁵⁴ Quoted by B. Roychaudhury op. cit. p. 215, Cf. Samalochana p. 75.

once this was done, and the proximity of his dramatic world established, Tagore's prose gave him a greater self-confidence—a greater creative pleasure almost, especially when it meant a conscious endeavour and a concentrated effort to vary its tempo and rhythm with the difference in character and situation.

But he could hardly keep to this differentiation in his plays and we know that his dramatic prose veered round a special kind of prose music which is more akin to poetry than anything else. It may not have the formal structure of verse but it has its suggestiveness and melody and its capacity to transfer us to a remote world that transgresses the realms of actuality. Such an approach however was not strictly maintained when Tagore made Nature an active participant in his plays, and he felt that if prose by being direct and precise revealed human mind, it was left to music to capture Nature's mystery and message by its suggestive, illimitable tunes. Let us quote Tagore's own words:

কথা জিনিষটা মানুষের আর গান্টা প্রকৃতির। কথা সুস্পষ্ট আর বিশেষ প্রয়োজনের দ্বারা সীমাবদ্ধ, আর গান অস্পষ্ট আর সীমাহীন ব্যাকুলতায় উৎকর্ষিত। সেই জগ্যে কথায় মানুষ মনুষ্যলোকের এবং গানে মানুষ বিশ্ব-প্রকৃতির সঙ্গে মেলে। এইজন্য কথার সঙ্গে মানুষ যখন স্তরকে জুড়ে দেয় তখন সেই কথা আপনার অর্থকে আপনি ছাড়িয়ে ব্যগ্ন হয়ে যায় মানুষের সংসারের প্রাত্যহিক স্থপরিচিত সংকীর্ণতার সঙ্গে তার ঐকান্তিক ঐক্য আর থাকে না।⁵⁵

The emphasis is unmistakable since music, according to Tagore, seeks to create an universality which the mere story of men can but incompletely produce. The implication perhaps is that if words are the language of reason, music is the language of feeling—without creating in Schopenhauer's words “this or that sorrow or pain or horror or merriment

⁵⁵ Rachanavali Vol. XV, p. 467 et seq.; also Vol. XVI, p. 384.

or peace of mind”⁵⁶ but timeless feeling patterns of life : joy and sorrow and longing—in their vast elemental plaintive therenodies.⁵⁷ In fact the very advantage of music is that it allows the recipient to become a creator, by investing its feeling patterns with the irrefragable content of his own being where the gap between personal sorrow and the bliss of nature is gradually obliterated.

And this was exactly the function of Nature in Tagore’s plays. As a matter of fact he goes to the extent of opining that, in keeping with the tradition of Indian thought, the conflict between man and nature must in the end be reconciled and men should find “no barriers between their lives and the grand life that permeates the universe”.⁵⁸ He goes on to illustrate this by pointing the contrast between Eastern and Western dramatic literature and particularly between Kālidāsa and Shakespeare. “In the Western dramas,” writes he, “human characters drown our attention in the vortex of our passion. Nature occasionally peeps out, but she is almost always a trespasser who has to offer excuses.”⁵⁹ But in our dramas such as the *Śākuntalam* and *Uttarāma-carita* nature stands on her own right proving that she has her own function—to impart the peace of the eternal to human emotion”.⁶⁰ And when this is done, when we have established the harmony with Nature⁶¹ manifesting itself through the seasons, we discover the fundamental unity of creation not in the domain of mere fact but in the region of spiritual existence. Tagore’s nature-plays seek to develop this effect⁶² and dramatically speaking, when he makes men

⁵⁶ Schopenhauer works p. 338.

⁵⁷ Knox op. cit. p. 151.

⁵⁸ Creative Unity p. 47.

⁵⁹ This is not very accurate for instance about Shakespeare see Nicoll pp. 112-13.

⁶⁰ Creative Unity pp. 50-51.

⁶¹ See my article in the Triveni, Sep. 1948.

⁶² Sadhana p. 6.

speak and nature's symbols sing he does so because if prose is associated with a measure of temporal ideality, music transcends it and soars to the region of universal feeling.

But Tagore as an incessant experimenter with technique was not satisfied with this and soon proceeded to create in his dance-dramas an architectural effect which his previous plays had not known. One cannot be sure if Tagore's visit to Russia had anything to do with this particularly when we know that there he had witnessed Komisarjevsky developing on the stage a similar coordinated effect. In the history of Indian dramaturgy however, Bharata had long ago prescribed that "there is no science no handicraft, no knowledge, no art, no *yoga*, in fact no act—which is not incorporated in the drama" which was again according to the Hindu tradition, essentially a *drśyakāvya*. Fundamentally Tagore recognised this when he said :—

নাটক দেখতে যাবা আসে পশ্চিম মহাদেশে তাদের বলে audience
অর্থাৎ শ্রোতা, কিন্তু ভারতবর্ষে নাটককে বলে দৃশ্যকাব্য—অর্থাৎ তাতে
কাজকে আশ্রয় করে চোখে দেখার রস দেবার জগ্নেই অভিনয়।⁶³

Consequently Tagore was never an admirer of the modern attempt at making scenic representation usurp the place of imagination and seemed to agree with what Sir Sidney Lee once wrote:

"The deliberate pursuit of scenic realism is antagonistic to the ultimate laws of dramatic art.....Dramatic illusions must ultimately spring from the active and unrestricted exercise of the imaginative faculty by author, actor and audience in joint partnership".⁶⁴

Similarly Tagore says in his article on the Stage: "Any one of the arts is only to be seen in her full glory when she is the sole mistress...We all act to ourselves when we play

⁶³ Javayattrir Patra p. 243. F. L. Lucas vehemently disagrees with this. See Tragedy pp. 144 et seq.

⁶⁴ Shakespeare and the Modern Stage.

which cannot be sufficiently interpreted by such invisible acting has never yet gained the laurel of its author".⁶⁵ At another place he writes: "If the Hindu spectator has not been too far infected with the greed for realism and the Hindu artist has yet any respect for his craft and skill the best thing they can do for themselves is to regain their freedom by making a clean sweep of the costly rubbish that has accumulated round about and is clogging the stage".⁶⁶ This rubbish was, as we gather from his preface to *Tapati*, the curtains which were in effect merely juvenile:

ଆଙ୍କା ଛବିର ଦ୍ୱାରା ଅତ୍ୟନ୍ତ ବେଶୀ ନିର୍ଦ୍ଦିଷ୍ଟ ନା ହୋଯାତେଇ ଦର୍ଶକେର ମନେ
ଅବାଧେ ଦେ ଆପନ କାଜ କରନ୍ତେ ପାରେ । ମନ ସେ ବାଯଗାୟ ଆପନ
ଆସନ ନେବେ ମେଖାନେ ଏକଟା ପଟକେ ବସିଯେ ମନକେ ବିଦ୍ୟାୟ ଦେବାର ନିୟମ
ସାଂସ୍କରିକ ଯୁଗେ ପ୍ରଚଲିତ ହେଯେଛେ, ପୂର୍ବେ ଛିଲ ନା । ଆମାଦେର ଦେଶେ ଚିରପ୍ରଚଲିତ
ଯାତ୍ରା ପାଲାଗାନେ ଲୋକେର ଭୀଡ଼େ ସ୍ଥାନ ସଂକୀର୍ଣ୍ଣ ହୟ ବଟେ କିନ୍ତୁ ମନ ସଂକୀର୍ଣ୍ଣ
ହୟ ନା ।⁶⁷

Elsewhere he had demanded that drama should be self complete but he soon realished the error of this view and when talking of the stage production of *Phalguni* had expressed the desire that it should build up the most complete effect possible.⁶⁸ This he (later on) believed ought to be brought about by the addition of rhythmic grace to the movement which accompanies any event of outstanding importance. "The dance here," wrote Rabindranath, "is just giving a rhythmic prominence to the events of the story, keeping in the background or leaving altogether the words. In dramas where words are matrical it is surely inconsistent

⁶⁵ and ⁶⁶ Quoted by K. S. R. Sastri in his Rabindranath Tagore, pp. 86-87.

⁶⁷ Rachanavali Vol. XVII.

⁶⁸ Ibid Vol. XII, notes to *Phalguni*.

to leave the movements realistic. Our very word for drama 'nāṭaka' shows that dance was its essential feature".⁶⁹

Such a view immediately involves the acceptance of a new dramatic technique born out of a consideration for the poet in the theatre⁷⁰, and of a desire to go back to the ancient tradition. Dr. M. Ghosh believes that "from the word 'nata' and such words as 'nāṭayati' it appears that the ancient Hindus had their plays danced and not acted...Hence in course of the abhinaya of the play, rhythm in all its possible aspects plays an important part and its rhythmical character conveyed through abhinaya and dance make it suitable for suggestion of the deepest and the most tender emotions".⁷¹ With this dance in drama Aristotle has associated music⁷², while Tagore had felt that rhythm is manifest both in the tunes and the dance. "Of the words that are the vehicle of poetry", wrote he, "the rhythm is governed by the natural laws of music but the meaning is artificial depending on sound symbols mutually adopted by men. Both are necessary for the poem...In dance rhythm alone is not sufficient for this kind of performance".⁷³ He even believed that the "heroes of Shakespeare not only fight in metre but die to it." That is to say, the effects of words have for purposes of coordination, to be extended, and transformed into rhythmical effects while the movements and gestures have to be of the dance type. "In dramas," concludes Tagore, "where the words are metrical it is surely inconsistent to leave the movement realistic."

The idea then, as stressed already, was of imaginative reality and the distance from actuality that this atti-

⁶⁹ V. B. Quarterly op. cit. That this was a part of Sanskrit tradition is borne out by Ghosh in Prachin Bharatiya Natyakala p. 48.

⁷⁰ See my article in Hindustan Review April 1949.

⁷¹ Quoted by A. Nicoll in Mask, Mimes and Miracles.

⁷² Preface to his edition of the Abhinaya Darpana.

⁷³ Ibid.

tude involves was more than compensated by the flowing measure of songs and dances that his dance-dramas came to contain. Tagore emphasised that drama was an imaginative art:

তা ছাড়া যে দর্শক তোমার অভিনয় দেখিতে আসিয়াছে তাহার কি
নিজের সম্মল কানাকড়িও নাই? ... যাহারা বিশ্বাস করিবার জন্য, আনন্দ
করিবার জন্য আসিয়াছে তাহাদের এত ঠকাইবার আয়োজন কেন? তাহারা
নিজেদের কল্পনাশক্তি বাঢ়ীতে চাবী বন্ধ করিয়া আসে নাই।⁷⁴

And therefore music, verse and dance in association with rhythm must achieve its effects by fostering the necessary illusion. He chose to use the fullest effects of lyrics, dance, music and mimetic art:

নট্যাভিনয়ে আমাদের হৃদয় বিচলিত করিবার অনেকগুলি উপকরণ
একত্রে বর্তমান আছে। সংগীত, আলোক, দৃশ্যপট, সুন্দর সাজসজ্জা সকলে
মিলিয়া নানাদিক হইতে আমাদের চিন্তকে আঘাত করিয়া চঞ্চল করে তাহার
মধ্যে একটা অবিশ্রাম ভাবস্থোত নামাযুর্ণি ধারণ করিয়া প্রবাহিত হইয়া চলে।
অভিনয় স্থলে ... ভিন্ন ভিন্ন আর্টের মধ্যে কর্তৃ সহযোগিতা আছে।⁷⁵

So far it was good—because the combination of these create a spectacle that does aid the maintenance of dramatic illusion. Towards this Tagore strove during the last half of his dramatic career ever emphasising that the play should satiate both the eye and the ear. But then did not this amount to a going back to the stage realism which he had condemned earlier—a realism whose specimen we find in *Shayama*? If Tagore had omitted the curtain had he not requisitioned the effects of costuming, light, colour and shade to make us forget (what he once

⁷⁴ Rachanavali Vol. II, essay on "Rangamancha".

⁷⁵ Ibid. Vol. XII, p. 60-63.

insisted upon) that "the plays's the thing." As Lucas said, by stealing the drama from the ear to the eye Tagore had indirectly accepted that there was some shortcoming which prevented his plays from being popular successes. That he was trying to circumvent this is evident from the trend of his craft in *Shayama* and in *Muktir Upāya* which have gone almost unnoticed. Tagore's contribution to dramatic theory should however be always significant.

THE VARUNA HYMNS IN THE RGVEDA¹

(Translated and annotated)

By V. M. APTE

Translation V. 85.1

(1) Sing forth a prayer, lofty, profound (and) pleasing, to the celebrated Varuṇa, the Suzerain, who struck apart the earth as an underspreading for Sūrya, as the immolating priest (strikes apart) the skin (of the sacrificial victim).

Notes V. 85. 1.

(a) *arcā*: metrical lengthening of *arca*=2. s. Ipv. of *arc*, 'to praise.' (d) *upastíre* is better taken as the Infinitive of *str* 'to strew' with *āpa* than as the dat. sing. of *upastír* f. which gives us two awkward datives of nouns in one pāda. There is great force in the contention of Sāyaṇa, who quotes T.S. 1.2.12.1 to show that by *prthivī* here is meant the extended firmament—the third or uppermost layer of the *prthivī* as distinguished from *bhūmi*, a distinction explicitly made in v. 4 below and in the immediately preceding hymn where the *prthivī* is said to quicken *bhūmi* (v=1), to scatter the swelling cloud (v.2) and to send down the showers of heaven from the lightnings of her clouds (v.3). For the second hemistich, compare 1.24.8 where Varuṇa is said to have made a broad path for Sūrya and II.15.2 where Indra is said to have spread out the *prthivī*. For the simile, cf. I.85.5 where the Maruts are said to moisten the earth like a hide Indra brings together heaven and earth like a skin (VIII. 6.5).

¹ The first instalment covering *RV.* I. 24. 6-15; 25. 1-6, the second covering *RV.* I. 25. 7-21 and the third covering II. 28 have been published in the January-February, May-June-July, and November issues of 1947, respectively of the *Bhāratīya Vidyā*.

Translation V. 85.2.

(2) On the forest (—top)s, has he extended the firmament, strength (he has extended) unto the Chargers, (and) milk unto Kine. Varuṇa has established (the capacity for) feeling in the hearts (of beings), Agni in the Waters, Sūrya in heaven and Soma on the Mountain.

Notes V. 85.2.

(a) *Vāneṣu*: Sāyaṇa's interpretation of this word as "the tops of trees" has much to commend itself in view of the quotation (he gives) from the Vājasaneyaka, which almost annotates our pāda. It is also possible to render it as the 'waters,' which is, not infrequently, the meaning of the word in the *RV* (See Grassman's Wörterbuch and the *Naighantuka* (I.12) and then understand by the 'waters' the *Cosmic Waters* (for the hypothesis of which, see notes on *RV* II. 28.4), were it not for the reference to the same (=waters) in pāda (c) in which Fire is placed by Varuṇa. The 'fire-bearing' waters can be accounted for satisfactorily by the hypothesis of the Cosmic Waters. (b) *usrīyā* is the Fem. of *usrīya* ('ruddy') from USRA ('red'). The ruddy ones are the Cows (=the ruddy beams of the Dawn?).

Translation V. 85.3.

(3) Varuṇa has poured forth (*prá sasarja*) the cask with a downward opening, on to heaven and earth, on to the firmament. With that, the ruler of the entire world moistens the earth, as the rain (moistens) the barley.

Notes V. 85.3

(a) *Nicīna-bāram*: a parallel expression is *Jihmā-bāram*, 'with a cross-wise or athwart opening' which means virtually 'with the opening downwards.' *Kāvandha* is explained by Sāyaṇa following Yāska, as a 'cloud' and

though rendered literally by Grassman, Müller and others as ‘a cask, barrel’ or ‘a water-skin’ is understood by them as a figurative expression for ‘the inverted cask of the cloud.’ The theory of Tilak² that these expressions refer to the *antepodal* region (like ‘Hades’ of the Greeks and Egyptians), conceived by the ancients as an inverted tub or hemisphere full of darkness and *full of waters* is interesting. The Aśvins (he points out) had to make an opening in its side and push the waters up so that they may eventually come down in the form of rain to satisfy the thirst of Gotama (I.116.9). (d) It is doubtful if *yáva* in the *RV.* means exactly ‘barley’ as in later literature. ‘Corn or grain’ in general would be a better rendering.

Translation V. 85.4.

(4) When Varuṇa desires milk, right then (*ād id*) he moistens the earth (*bhūmi*) and *prthivī* (the upper earth); the mountains (then) drape themselves with the clouds; (and) the Heroes developing (or displaying) their might loosen (them i.e. the mountains).

Notes V. 85. 4.

(a) For the distinction of *bhūmi* from *prthivī*, see notes on v. 1 above. (b) *dugdhám*: the rain shed by the Maruts is figuratively referred to as ‘milk’ in I.116.3 ; 64.6 (*payas*) and the Maruts are described in (d) as co-operating with Varuṇa in shedding rain (c). This is one of the signs of approaching rain cf. V. 63.6 (d) That *Virāh* refers to the Maruts is clear from references to them in V.61.4 (*vīrasah*), VI.66.10 (*vīrāh*) I.85.1; X.77.3 etc. From VIII.7.4, it is clear that the Maruts coming on with the winds cause the mountains to quake (which is the same thing as the ‘loosening’ of the mountains mentioned here). ‘The moistening of heaven and earth and the

² *The Arctic Home in the Vedas*, 306-8.

firmament mentioned in this and the preceding verse is hinted at in IV.42.4 where Varuna says "I let the moistening waters swell;" the 'swelling' represents the overflowing of the waters on to heaven and earth; cf. also VII.87.1.

Translation V. 85.5.

(5) This great mysterious power of Varuṇa OF THE ASURA CLASS, the famous one, will I now (*ū*), proclaim —(of Varuṇa) who having stood in the firmament measured out the earth, with the sun as with a measure.

Notes V. 85.5.

(a) (*ū*) *u*: The anaphoric use of this enclitic (often written *ū* as here) particle appearing at the beginning of this and the next verse after the repeated word *imām* is to be noted. It means 'now' or 'also' (as in the next verse) according to context. It emphasizes the deictic pronoun, it is associated with. *āsurāśya*: Many gods, markedly Varuṇa (or *Mitrā-Varuṇā*), Indra and Agni receive the epithet *āsura*. The fact that it is applied to Varuṇa, oftener than to Indra or Agni although each of the latter two gods is celebrated in a much larger number of hymns shows that it is specially applicable to Varuṇa. He is however, described here as *āsurā*, 'of the Asura brand or order.' In the *Avesta*, *ahura* (=*asura*) is a designation of the highest god and in the *RV*. the word *asura* is predominantly used of gods but in the *Atharva-veda* and later, the word means 'demon' or 'devil' only. An attempt to explain this semantic transition has been made by Macdonell.³ For the view of the writer see note on *RV*. I.24.14 *ante*, where *āsura* is explained as "the Being who possesses the highest measure of *āsu*, regarded by the Primitives as a supernatural fluid investing the possessor with

³ *Vedic Mythology*, pp. 156-7.

occult powers," (c) and (d). The act of measuring is frequently referred to, when the metaphor of building is employed in connection with the formation of the world. Whereas however, the measuring instrument (or instruments) is mentioned in a vague and general manner, elsewhere (III.38.3; II.15.3), it is here specified as the ' sun.'

Translation V.85.6.

(b) This great, mysterious power also (*u*) of the most sapient god, no one at all (*nú*) has dared (to call in question)—(the power) whereby the (many) shimmering (rivers), drenching with (their) water(s) (but) one ocean, do not (over—) fill it!

Notes V 85.6.

(c) *énih*: feminine of *éta*, to be distinguished from *énī*, the Nom. P. of which is *enyāh*. Grassman would rather assign the meaning ' hastening, or darting forward ' to this word, in our passage deriving it from the root *i* to go and thinks that the meaning ' speckled, dappled, striped or shimmering ' is not well authenticated in the *RV.*; but PW. Geldner and W. Neisser do not think so and they are right. The rivers as they rush along burst with white foam on the surface of the swirling mass of dark waters and present the spectacle of a contrast in colours (black and white). The fact that though hundreds of rivers continually empty their waters into the ocean, there is no overflowing of the latter was looked upon as a miracle. For the metaphor of the filling of the ocean, compare I.52.4.

Translation V. 85.7.

(7) Whosoever the sin we (might) have committed, O Varuna, anytime ever (*sádam it*), against an (esteemed) confrere (*aryáman*), an ally (*mitrā*), a friend, a brother, a neighbour or a stranger, loosen that (from us).

Notes. V. 85. 7.

(a) *aryamyām*: What precisely is the meaning here (from a syntactical point of view) of this adjective from *aryamān*, (with the parallel one: *mitryām* from *mitrā*)? If it means '(something) relating to an *aryāman*' (*mitryam*=something relating to a mitra.) as Macdonell⁴ takes it, then it will be syntactically connected with *āgah*, the reference being to sin relating to or affecting an *aryāman* i.e. committed *against* him but there will be a break in the construction of the relative clause because the first two accusatives (*aryamyām* and *mitryām*) will qualify *āgah* and the next four accusatives beginning with *sākhāyam* and ending with *āranām* will stand in apposition to *āgah*, with the verb—form of *kṛ* and denote the person as a direct object beside the thing (*āgah*). If, however, *aryamyām* (or *mitrayām*) denotes 'a person connected with i.e. *of the order* of an *aryamān* (or *mitra*)' or is taken as equivalent to *aryamān* (as *Sāyaṇa* takes it) then all the six accusatives will be *uniformly second accusatives* of the type described above. This point has not attracted the attention it deserves from scholars. *aryamān*: the word is distinguished from *sakhā* in X. 117.6 and from that word as well as *mitra*, here. The *original* meaning probably is 'a worthy or good friend'; 'a dear, beloved or intimate person, though it has a semantic evolution almost parallel to that of *ari* in several passages and means 'a nobleman giving freely' or 'someone worthy of respect.' The meaning 'a worthy comrade' glides sometimes into 'a wooer, suitor or fiancé, the young (male) consort.'

(d) *Sim*: Here is an illustration of this enclitic particle (restricted to the RV) giving sometimes the sense of 'ever' to the relative pronoun after which it is placed. For the pada, compare I.179.5. For the whole verse cf.

⁴ *Vedic Mythology*, p. 45

II.28.10 and especially 1.185.8 where there is a similar use of the double accusative.

V.85.8.

For the translation of and notes on this stanza, see II.28.10 with which it is identical and which is already translated and annotated in the earlier Varuña hymn namely II.28. in a previous issue of the *Bhāratīya Vidyā*.



SANSKRIT AS A MEDIUM OF CONVEYING THE CONCEPT OF ABSTRACTION

By SIDDHESHWAR VARMA

The mental process called abstraction, usually consisting of selecting same part of a complex whole and neglecting others, is of great importance for all real knowledge. Even common nouns like "horse," "cow" etc. are really an abstraction, as they represent only the general features of a horse etc., neglecting the specific qualities of individuals. This abstraction saves time, the mind being directed only to certain characteristics which have a bearing on the subject in hand.

In all abstract thinking language of a peculiar character is required. The higher the level of thinking, the lesser will be the number of words used. In fact some authorities even propose that in order to represent scientific thought accurately, human language should be discarded altogether, and symbology ordering on Mathematical technique should be substituted for it, in order to avoid any misunderstanding or unconscious misrepresentation. But no constructive plan for such a substitution has been arrived at so far, and human language still dominates all representation of human thought. Besides the number of words, the form of words in higher abstract thinking acquires a peculiarity, varying with the particular system of a language.

It should be clearly understood that though every concept is a unit, a single concept is often a composite unit, consisting of many ideas, and these in many, if not most languages, require a phrase to express it. Thus "man's conquest of nature" is a single concept but this concept is a composite unity, consisting of three ideas

and expressed, in English, by a phrase consisting of four words. But this linguistic form consisting of separate words has several disadvantages: (1) It does not vividly give the impression that the composite concept like "man's conquest of nature" is a single concept, in fact such a unity could be grasped only by an advanced student, not by the man of the street. (2) It consists of a superfluous number of words, which are an encumbrance on higher thinking. Now it is the glory of Sanskrit to have the capacity of expressing most of the single concepts in single words, however composite those concepts may be, so that the above concept will be rendered in Sanskrit into the following single compound word :—

manuṣyakṛtprakṛtvijaya—man made nature conquest.

This abstractive brevity of Sanskrit is very helpful to scientific thinking; it stimulates clarity of thought, by the presentation of most of the composite concepts as units, it expedites scientific thought by the comparative elimination of unnecessary words and thus renders it easy for thought to produce another thought very quickly.

Sanskrit mechanism for the expression of abstraction is two-fold:—(1) Compound words. The number of compound words in scientific and philosophical Sanskrit is enormous. To many these compounds are a bugbear, but to deeper students they are a simplification, being an elimination of all grammar in the interior of a compound word. In fact a person who has studied languages comparatively is inclined to compare Sanskrit to some extent to the language of the Eskimos, in which every word, when isolated, keeps its grammatical form intact, but when this word is used in a sentence, it is entirely denuded of grammar. Being thus freed from grammar, the internal portions of Sanskrit compounds may also be compared to Chinese, which has no grammar in the common acceptance

of the term. The advantages of compounds in abstract thinking will be evident from the example given above—unity, brevity and speed. (2) Endings of words, technically called “suffixes.” There are two remarkable features of Sanskrit suffixes, viz., comprehensiveness and boldness. Thus, corresponding to the English suffix (-ship), as in word “friendship”, one of the Sanskrit suffixes is (-tva-), which however, has far wider, and bolder significance. For instance the word *aśva* in Sanskrit means a horse, but when the suffix—*tva* is added to this word, *aśvatva*—literally meaning “horseship” has several meanings which vary with the context—(a) The characteristic features of a horse, (b) the fact of being a horse, (c) a horse as such, so, though *aśva*—itself is an abstract term, *aśvatva*—is the further abstraction of this abstract. This (*tva-*) could be added to any Sanskrit name in order to denote any of these meanings. This bold wideness of the Sanskrit suffix is certainly remarkable, if not unique, among the languages of the world. Thus when we have to describe the manner in which the horse as such differs from the cow as such, we cannot say in English that “horseness” differs in such and such a way from the “cowness.” All abstract thinking however, does involve such concepts, for the expression of which Sanskrit does possess mechanisms. This suffixal mechanism here is a beautiful contrivance to avoid all, such cumbrous phrases as “the characteristic features—etc.,” and has thus the advantages of brevity and speed, contributing to clearer thinking.

We shall now take up a few illustrative specimens of Sanskrit abstractive terminology as used in 4 branches of human knowlegde viz., (I) General Science, (II) Philosophy, (III) Psychology, and (IV) Linguistics.

(1) “The state of being established by science.” This cumbrous phrase of seven words will be expressed in Sanskrit by one word :—

Śāstrasiddhatva.

Science state of being established.

(2) "Impossibility of being an instrument." This collection of 5 words will be rendered into the following single word in Sanskrit :—

Kāraṇatvāsambhava.

being an instrument impossibility.

(3) "The state of being an instrument" :—
kāraṇatva.

(4) "The state of being within the scope of science"—
śāstraviṣayatā.

Science state of being scope.

II. Philosophy:—

(1) "Relation between the states of one who favours and the favoured one"— upakāryopakārakabhāvasambandha. favoured one who favours state relating.

(2) "The state of being one who favours"— upakārakatva

(3) "Cognition of the relation between the states of the original and the modification"— prakṛtivikṛtibhāvapratīti— original modification state cognition.

(4) "The fact of pertaining to the same class"— sājātya.

(5) "The state of being a substance"— dravyatva.

(6) "The fact of being an established matter of universal experience"— sarvānubhavasiddhatva.

(7) "A subtle and primary element—"
tanmātra—
that only.

III. Psychology.

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|--|---|
| (1) "Cognition of cognitive experience—" | anuvyavasāya. |
| (2) "Having nothing to do with consciousness—" | caitanyāsparśa—
consciousness not touching. |
| (3) "The nature of making perceive—" | grāhakatva |
| (4) "Conveying the nature of an attribute—" | viśeṣaṇatva-bodhaka |
| (5) "The fact of being characterized by one quality—" | ekaviśeṣaṇavaiśiṣṭya—
one quality characteriza-
tion. |
| (6) "Cognition character-
ized by the pitcher as such—" | ghaṭatva viśiṣṭajñāna—
plcher as such charactrised
cognition. |
| (7) "Cognition of the object of cognition—" | bodhya-jñāna—
object of cognition. |
| (8) "The state of being imaginary—" | kālpanikatva. |

IV. Linguistics.

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|--|--|
| (1) The nature of having two objects— | dvikarmakatā—
two object state. |
| (2) The theory that the sentence has no part— | vākyākhaṇḍatva-vāda—
sentence having no part. |
| (3) The fact of being syntactically related— | anvitatva. |
| (4) The nature of vanishing as soon as pronounced— | uccārita-pradhvamsitva—
pronounced vanished nature. |

- (5) The fact of being pronounced—uccāritatva.
- (6) “the expression tooth—” dantatva.
- (7) “the expression lip—” Oṣṭhatva.
- (8) “Illusion of being language.” ’śabdatva-bhrama—being language illusion.
- (9) “The nature of being a sentence—” vākyatva.

From the above examples it will be definitely clear that Sanskrit terminology in sciences and arts has a remarkable abstractive expressiveness, and has a distinct advantage over many other widely-prevailing languages like English. Its elimination of accessory phrases renders it as a practicable substitute for algebraic symbology, possessing the latter's virtues, yet free from its unattractive features.

YOGA AND THE CREATIVE POWERS OF THE MIND

By H. L. SHARMA

§1. *Inner dynamism of human nature*

ACCORDING to Yoga, brain is the fine evolute of Nature, and is superimposed upon an underlying infinite ocean of spiritual energy (चितिशक्ति). The brain is in a state of flux, and is characterized by tendencies to manifestation, action and emotion. The relation of the mind to the brain is neither causal nor spatial, nor temporal. There is thus neither interaction nor parallelism between the two. The relation is that of mutual fitness (योग्यतालक्षणसम्बन्ध). The mind-energy (चितिशक्ति) has the power to illumine (चेतयिता) and energise the brain, without which the cerebral activity will remain an intricate molecular drama. But the brain has the fitness to individuate (अस्मिता) and canalize the soul-energy, without which it will have no power to contact with the environment.

Brain, in itself, has no centrality, but, under the influence of the tendency to individuation in Nature, it centralizes the bio-cerebral activity on the one hand and thus creates individual selfsense, and on the other, delimits and canalizes² the mind-energy. According to this view, the cerebral centralization is absolutely essential for even crude sensori-motor reaction. Thus the nervous system indicates a subjective orientation of the revolutionary process at a

¹ The page references given in this article are from the *Yoga-Darśanam* with Patanjali's *Bhāṣya*, Vācaspati's *Vyākhyā* published by H. D. Gupta and Sons, Banaras, 1911, p. 157 and p. 211.

² p. 164. "मनोविज्ञानमव्यपदेश्यावस्थातोऽपनीय वर्तमानावस्थामापादय-दुत्पत्तिकारणं विज्ञानस्य" Cf. Bergson—The brain reduces the nascent movements to actual movements.

very early stage. In fact, subjectivity³ (व्यवसायात्मकता)⁴ and objectivity (व्यवसेयात्मकता) are the earliest bifurcations of the evolutionary scheme. This view⁵ leads us to distinguish what we may call the centripetal conception of psychodynamics and the other, centrofugal. According to the first, perception begins at the periphery, and stimulation travels inwards where mind comes to grips with it. The centrifugal theory regards mind as the creative energy, and perception as a form of spiritual creation. The mind-energy flows out and is captured and canalized by the nervous system. The object stimulates the manifestive organ, and the mind-energy saturating the entire receptive apparatus *creates* an experience—perception.

The entire bio-cerebral organism is fitted to become the vehicle of the creative mind-energy. Emotions, conations and cognitions are, physiologically seated in the visceral, glandular and cerebral activities. But they do not consist only in these organic concomitants. They are the acts of creation by the individuated soul, and, because their essence lies deep in the creating and illuminating energy, they remain unknown (अपरिदृष्टधर्म) to the conscious level of mind. Deep down the conscious mind is the surging sea of joy, knowledge and energy.

§2. *Yoga as the process of psycho-cerebral integration*

On a surface view of the matter, one may find that Yoga produces a negative state of the mind. Nothing can be further from the truth than this. For Yoga produces

³ P. 147. “.....एकादशं मनः, सर्वार्थम्-इत्येतान्यस्मितालक्षणस्या विशेषस्य विशेषः” ११९

⁴ P. 262.

⁵ P. 21.

⁶ Pp. 266-267. ‘चित्तस्य द्वये धर्माः—परिदृष्टाश्चापरिदृष्टाश्च। . . . वस्तुमात्रात्मका अपरिदृष्टाः। . . . “निरोधधर्मसंस्काराः परिणामोऽथ जीवनम्। चेष्टाशवितश्च चित्तस्य धर्मा दर्शनवर्जिताः”॥

a positive state, in whose overflow of spiritual energy, the most revolutionary ideas and institutions were borning the noblest characters, took their form and life and great inventions made. Yoga is not prescribed only to the mystics and ascetics : It is equally meant for the common man whose workaday existence is hard, whose will and intellect are dulled by the tyranny of socio-economic order, and who, in a state of utter despair and constant repression, border on the neurosis. Yoga is prescribed for every one who wants to free his spiritual energies for growth and creation of a harmonious order within and without, and develop his capacities for science and art.

All conditions of creation and enjoyment are conditions of being 'free'. But freedom is not a negative state of the mind. Relaxation, if it is not a morbid index of escape-seeking, is a state of poise and balance (समत्वं योग उच्यते—गीता), and can result from complete reconditioning of the mind. A new order has to be set in our emotional make-up by means of incessant effort, taking care always that peace is not confused with silent, unconscious frustration. Yoga lays down the conditions of balance leading to relaxation, and points out the process of re-conditioning the mind for creative career.

First we take Yoga as an integrative process.

Our ordinary state of the mind is sufficiently stormy and dissipated, in the sense that the instincts, seeking their natural ends and meeting opposition everywhere, become embittered, and charged as they are with elemental energy, they destroy the balance and rhythm of life. The primal restlessness with whose energy are they charged, and from which they flow out as incessant sparks, simply seeks their satisfaction. In that they are innocent⁷, though insistent. They require delicate handling, for the ways of repression,

⁷ P. 39. "चित्तनदी नामोभयतो वाहिनी वहति कल्याणाय, वहति पापाय च."

indulgence or rationalization with them are not without their dangers. Even Religion, Art or Ethics are poor escapes, and are ways of surrogate satisfaction. To be blind to their reality, and to retract from them is death of the self. Yoga succeeds in giving us a positive approach to tackle these 'inner drives,' we call desires, and, tame them for our greatest advantage.

The way of Yoga is to cultivate an attitude which is, psychologically the healthiest inasmuch as it starts a process of progressive integration in the realm of ever-surging yearnings of our conative life. One has to slowly build up this attitude by outward regulation and inward organization. Outwardly, the aspirant to this creative state of the mind should practise abstinence, control breath, fasts, etc. This will bring about organic harmony and health. Yoga warns against the practice of austerity or severe asceticism which creates bodily disharmony (धातुवैषम्य) ⁸. The aim of outward regulation⁹ is to create neuro-organic integration and health without medication. In the mental plane, Yoga makes a clear suggestion to the law of emotional ambivalence—all emotions spring from a common core, e.g., love and hate, anger and pity etc. are the divergent developments of common psychic energy. Their source of vitality being the same, one can be balanced by the other. A state of poise in our emotional make-up is possible to establish in this way.

⁸ P. 106. ““तावन्धात्रमेव तपश्चरणीयं, न यावता धातुवैषम्यमापद्येत्”। On this is the interesting comment of Balarama: “तपःशब्देन चात्र कामानशनत्वं हितमितमेध्याशित्वं च गृह्णते....। अत एव श्रुतौ “तपसाऽनाशकेन” इत्याम्नातम्। अनेन योगिना चित्तप्रसादाऽविरोध्येव तपोऽनुष्ठेयमिति परमषिभिर्मन्यत इत्यर्थः॥

⁹ The *Gita* is emphatic on the issue of 'regulation' of desires and warns us against repression and indulgence: नात्यशनतस्तु योगोस्ति न चैकात्मनश्नतः। न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जते। युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु। युक्तस्वप्नावबोधस्य योगो भवति दुखहा॥६। १६, १७॥

There are other ways also to bring about inward harmony of instinctive energy. A person of religious turn of mind may gather round the divine idea his entire spiritual energy and his instinctive life may find its central meaning in the identification with the divine quality. A man of studious habits may teach all his instincts to obey the dictates of his scientific pursuit. Even an object of worldly love—the beautiful devoted wife—or anything for that matter, that can evoke the greatest emotional reactions of the soul, devotion to some cause or unconditional surrender to some noble thought or person; can help us creating a state of emotional poise which paves the way for Samādhi.

The process of bringing about mental poise is called citta-parikarma (चित्त-परिकर्म).¹⁰ I translate it as 'integration', though this term is rich enough to convey much more meaning besides. Through citta-parikarma Samādhi; the highest state of spiritual creativity is attained. The first aspect of citta-parikarma is citta-prasādanam (चित्प्रसादनम्)¹¹—a negative aspect which means cleansing the mind of its black-coverings (कालुष्य) like jealousy against the happy, aggressiveness against the weak and unhappy etc. But the mind cannot be cleaned of its blackness by ridding it of its emotions. Yoga's approach is pointedly positive here. It is through a culture of emotion (भावनातश्चित्प्रसादनम्). Jealousy cannot be got rid of just by focussing our attention on it: Rather we should develop the attitude of love in place of it. This surge of positive emotions like love, sympathy and joy etc. cannot rise in the mind without regulation of the mind, says the *Gita* (न चायुक्तस्य भावना) and joy will be attainable not by drying up the fountain of

¹⁰ P. 79....सर्वं सुसूक्ष्मविषयमव्यापवर्गात् सुश्रद्धीयते—एतदर्थमेवेदं चित्परिकर्म निर्दिश्यते ।

¹¹ P. 77. मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्प्रसादनम् ।

human emotions (न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्), but by growing more intense emotions in it. Then citta-prasādanam leads to perfect mental poise (चित्तस्थंये) which, by its inherent virtue, dissolves all deep complexes¹² making us unfree. Thus citta-parikarma means building up a new emotional order by the process of integration and broadening the vision of the mind.

§3. *The release of creative powers*

Yoga, we have maintained, is psycho-organic integration or citta-parikarma. It is common¹³ to all stages of mental integration. Leaving those whose minds are deranged or diseased, Yoga regards the first stage of those whose energies are scattered (क्षिप्त)¹⁴ in 'getting and spending' and with whom the world is too much. These people have created nothing but chaos and confusion with their scatter-brains. But even when these creatures of the earth have to devise an adjustment to a situation, they practise cool concentration. They are otherwise always hurrying and worrying, and have 'no time to stand and stare' the delicate charms of the budding flowers and rosy fruits, have never felt into their souls the vastness of the oceans and mountains, and breath of the morning breeze and sigh of the rustling leaves. They carry commerce in the artist's studio.

The second stage of integration is of those who are infatuated (मूढ़)¹⁵ They are enomoured of something, some fetisch, religious or social dogma and the like. They

¹² The *Gitā*: प्रसादे सर्वदुःखानां हानिरस्योपजायते । प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥२ ।६५॥

¹³ स च सार्वभौमश्चित्स्य धर्मः: p. 6. The word Samādhi has been used both as process and stage. As a process it means Yoga, though the first three stages have been judiciously precluded, there being little attempted integration.

¹⁴ क्षिप्त—सदैव रजसा तेषु तेषु विषयेषु क्षिप्यमाणमत्यन्तमस्थिरम् । p. 7.

¹⁵ मूढ़—तु तमःसमुद्रेकान्निद्रावृत्तिमतम् । p. 7.

are so much absorbed in love or hate that they reach more or less, a concentration of their energies. But they are said to be infatuated, because their fetisch absorbs them so much that it does not leave them free for further integration. They are generally the political enthusiasts and religious fanatics.

At the next higher stage are the common men whom we can meet at every turn of the lane. They are sober and considerate; they 'look before and after' and succeed in domesticating the insurgent animal appetites. They are docile and meekly submit to social and moral sanctions. They protest but humbly and mind their business. They are alive to their psycho-social surroundings, borrow the best ideas of others, and admire poetry and painting, and panorama of natural scenes with shadowy understanding. They create no institutions, planes or principles of life. They are known in the language of Yoga, as other-than-the scatter-brain (विक्षिप्त) ¹⁶

None of the above three classes of people are capable of creation in any true sense of the term. Their waking experience consists of shadowy, fleeting snap-shots of the surroundings. The tremendous sense of reality, the overwhelming effect of colour, tone and touch, and the intense and magic thrill created by falls and fountains, rushing winds and sleeping seas,—these and the profound experience of pathos and ironies of human existence are known only to those glad hearts who have taught themselves 'to stand and stare' with unruffled calm. In such souls is art born, and are born those profound feelings from which spring all great religions and revolutions.

We have to discover the source of creative power. Yoga postulates that an infinite mind-energy (चितिशक्ति) underlies the individual mind. Heredity in the form of

¹⁶ विक्षिप्त—क्षिप्ताद्विशिष्टम्। विशेषोऽस्थेमबहुलस्य कादाचित्कः स्थेमा
p. 7.

bioplasm and psychoplasm (कर्मशय and वासनाप्रचय)¹⁷ conditions mind's capacity to draw from its underlying source. But Yoga points out the practical method of thinning down the condition through the process of self-growth. Yoga is indeed the process of self-growth. It leads us to the state of Samādhi¹⁸ through seven stages. The first is the stage of Yama.¹⁹ It includes all principles of self-organization for spiritual and creative life, e.g., non-violence (अहिंसा)²⁰ is the principle or realising the common spiritual essence in men. Vyāsa regards it as the basic principle which is made brighter²¹ by all that follows it. So are truth, non-stealthy and non-begging attitudes. Principles of self-regulation and temperance are called Niyama (नियम)²². Long and continued practice of Yama and Niyama creates stable mental balance and tones up the psycho-organic system. This naturally leads to calm posture (आसन)²³ and control of vital breath (प्राणायाम)²⁴, significant of bodily regeneration. Here we have travelled half-way towards Samādhi. Here also we leave behind the obsessive urges of animal life. There is in Prāṇāyāma the end of ugly and evil existence and the beginning of a highly vitalized and enriched life.

A good deal of psycho-organic energy is flowing along the peripheral channels. When this energy has learnt to

¹⁷ Pp. 125—127.

¹⁸ यमनियमासनत्राणायामप्रत्याहारधारणाध्यानसमाधयोऽप्तावज्ञानि p. 171.

¹⁹ अहिंसासत्यमस्तेयब्रह्मचर्याद्यित्यिग्रहा यमाः। p. 172.

²⁰ तत्राहिंसा—सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः।

²¹ उत्तरे च यमनियमास्तन्मूलास्तस्तिष्ठिपरतया तत्प्रतिपादनाय प्रतिपाद्यन्ते, तदवदातरुपकरणायैवोपादीयन्ते। p. 172.

²² Pp. 182-183.

²³ स्थिरसुखमासनम्। p. 185.— ततो द्वन्द्वानभिघातः। p. 186.

²⁴ तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः। p. 186. ततः क्षीयते प्रकाशाऽवरणम्। p. 190 “तपो न परं प्राणायामात्ततो विशुद्धिर्भलानां दीप्तिश्च ज्ञानस्य” इति p. 190.

Tapas is an important term in Yoga Psychology, which means intense self-activity for growth of the self from one psycho-moral plane to another.

return and rest in its original matrix, we have Pratyāhāra (प्रत्याहार) ²⁵. It is a state of complete rest, and the entire body and sense-organs are refreshed and rejuvenated for heightened action. Up to this stage, however, we are only struggling to break the barriers to creation. It is an effort for recuperation to begin the creative life. We now come to last stages.

Our individual minds are rather feebly switched on to the central reservoir of creative energy. We, however always draw from it by the process of concentration of vital power at our disposal. Even when we are trying to discover a new relation by means of reasoning, we are collecting ourselves and focussing it to one point. As its result, the conclusion enters the conscious levels unawares. As a matter of fact, we never think on the conscious plane, but we have thoughts coming up to us from a depth within. So is the case with other highly creative states of the mind.

Energy flows to us, as it were in spurts or fountain-like gushes. The secret of genius is the capacity to concentrate on some focal point. Yoga regards concentration (धारणा) ²⁶ as the first step towards creative state. Dhāraṇā means holding the mind on to some point. Modern Psychology describes only the three stages of the (क्षित्, मूढ and विक्षिप्त) which it calls the waking experience of a normal man. Interest that has been evinced in dreams is very recent. The regions of deep sleep and a state of transcendence as the fourth stage of the mind remain totally ignored. When the state of focussed energy (एकाग्र) ²⁷ emerges, the flow of life is continuous and in one direction. This has been called meditation (ध्यान) ²⁸. It is a highly charged state, and, burns with the clearest flame of consciousness.

²⁵ स्वविवर्याऽसम्प्रयोगे चितस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः। p. 191.

²⁶ देशबन्धश्चित्तस्थ धारणा। p. 194.

²⁷ एकाग्रं—एकतानं [वाच०त्त्व०व०]। p. 7.]

²⁸ तत्र प्रत्ययैकतानता ध्यानम्। p. 145. एकतानता—सदृशप्रवाहः। “एकतानता एकाग्रता”।

The process of Yoga is not merely emptying the mind of old hoards of thoughts and emotions, but re-filling it also by opening up untapped springs of life and its serene joys. So when the meditative state has set in and is stabilized, there is, first, unburdening of the mind of its complex fears and loosening of the individuality-bonds. It is the state of liberation and relaxation, and the subjective limits being overthrown, the objects shine with steady bright blaze. There is complete absorption²⁹ of subjects' psycho-neural energy in the objects' quality. The object, surcharged with immense vitality, produces an intimate sense of its reality. Its flow and flicker being over, the mind sees the object from the nearest. This tremendous impression of reality produced by the object in this state has been called super-perception. (परप्रत्यक्ष)

In fact our ordinary perception is shadowy, photographic and not a real presentation of the object. When we behold green trees and flower-beds in bloom, the colour and form of things have a tendency to enter our soul and overwhelm us with their enchantment. But the commercial needs of life check this tendency from developing into a state of Samādhi, and cut short and thus dilute the real perceptual experience. But the tendency is there,—the tendency for self-absorption.³⁰ This tendency, rightly called Einfühlung, is at the root of all aesthetic experience, and even all joys and pathos of life.

²⁹ तदेवार्थमात्रनिभासंस्वरूपशून्यमिवसमाधिः। p. 195. Samādhi, from the point of view of Psychology, is the tendency to self-merger, so essential for any intensified perception as in acsthetic enjoyment or watching difficult games and sports. The subject is un-burdened so that the object may shine forth in full blaze in it:

ध्यानमेव ध्येयाकारनिर्भासं प्रत्ययात्पकेन स्वरूपेव शून्यमिव या भवति ध्येयस्व-भावावेशात्तदा समाधिरस्त्वुच्यते। p. 196.

³⁰ Here a question is posed: अथ लङ्घस्थितिकस्य चेतसः किं स्वरूपा किं वषया वा समाप्तिः? क्षीणवृत्तेरभिजातस्येवं मणेण हीतृग्रहणग्राहणेषु तत्स्थतदञ्जनता समाप्तिः p. 85.

There are many roads leading to Samādhi. But psychologically these seven stages have to be gone through. There are many sub-stages in the Samādhi state. But in each of the succeeding one there is greater intellectual illumination (प्रज्ञालोक³⁰—ज्ञानदीप्ति³¹—वैशारद्यम्).³² It is not a state of introversion or infantilism or a state of matter resulting from the death-wish of Freud and his school, as may be supposed by an unwary reader, for in introversion etc. there is a lowering of the vitality and a morbid escapist tendency. On the other hand, Samādhi invigorates the will to face reality, and creates a healthy and integrated attitude towards life and its demands. Cognitively, Samādhi has been significantly called विशेषका³³ ज्योतिष्मती.) That is, it is the state when perceptual presentations are accurate and intimate, imagination, vivid and unfaltering, and the unclouded intellection following the light of truth. We have then कृतम्भरा³⁴ प्रज्ञा, or then the mind, which has outgrown the limits of individuality, eliminates all chances of illogicalities. Emotionally and aesthetically, Samādhi is the sweetest state मधुमती), for, as we have seen, aesthetic enjoyment is proportional to the capacity for self-absorption. Lastly, from the standpoint of ethical life, it is known as धर्मसेष्ठ³⁵ —a term meaning the shower of virtue. It means that a person with capacity for Samādhi has organized his urges under the broadest purpose of life, and created such a dynamic and ever expanding vision of human existence that vice becomes impossible. Thus from whatever point

³⁰ तज्जयात् प्रज्ञालोकः। p. 196.

³¹ दीप्तिश्च ज्ञानस्य p. 190.

³² बुद्धिसत्त्वं हि प्रकाशस्वभावं सर्वार्थदर्शनसमर्थमपि तमसावृतं यत्रैव रजसोदधाट्यते तत्रैव गृह्णति। यदा त्वभ्यासवैराग्याभ्यामपास्तरजस्तमोमलमनवद्य वैशारद्यम् उद्योतते....(वाचस्पति मिश्र) a. 99.

³³ विशेषका वा ज्योतिष्मती। p. 81.

³⁴ कृतम्भरा तत्र प्रज्ञा। p. 99.

³⁵ प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकस्थातेर्धमंसेष्ठः समाधिः।

of view we consider, Yoga practice seems to be the self-directed effort to attain perfect experience. Yoga is the way of most creative and fruitful life.

§4. Application of the Yoga Psycho-dynamics

Yoga is nothing esoteric. It is a system of Psycho-dynamics, only true to India's soil and civilization in its outlook and postulates. Below we make an attempt to illustrate how Yoga explains creation in Art.

Yoga divides all mental states into waking, dream, sleep and Samādhi. Waking means wakefulness which means certain emotional tensions required for effort and adjustment. During dream we relax, which means we relax *into* a new order of tensions in the subterraneous regions of the mind. Thence we descend into sleep, where the psycho-neural tensions seem to be at rest. Western Psychology is not certain about the nature of dreamless sleep. According to Yoga, it is a *positive* state, where though the tensions of the upper regions have ceased to operate, new laws emerge and take hold of the mind. Its laws are as definite as those of dream state or wakefulness. Many of our art-creations evidence the operations of these sub-regional laws. Samādhi differs from these states in certain fundamental points: It is not a descent, but ascent from wakefulness. It is an intensification of life by the re-conditioning of our emotional energies. There is here a *complete release* from tensions of waking experience. It is an experience of *liberation*, where the only laws are the laws of free joy without the bondage of sense-titillation. Some of our art-workers, as we shall see later, testify to the operation of these laws.

We now take some examples of art-creation:

A work of art, it has been maintained, must have a material basis. The colour-effect and undulations of line are important in painting and sculpture. So are the im-

pressions of mass and volume in architecture. In music, sound-effect is perceptual in origin and enjoyment. All these qualities of art can neither be enjoyed nor produced without intensification of waking experience. They require a 'release' of the mind much akin to that of Samādhi. Perhaps, this experience differs from Samādhi only in the point of sensory adjustment.

But some of the art-creations have dreamy character. Thorburn even says that all art bears close resemblance to dreams. 'The denizens of dreams' spring from Ego's unconscious energy; so are the characters of the dramatist in a drama. The experiences of the artist are surcharged with intense libidinal fire, and, in a concentrated creative gusto, rush out into live figures and symbols. In fact, the outward image is filled out with colour from without, but filled in with fire and life from within. An image, say a landscape painting of Bengali art, becomes a cluster of dreams. Such an image is the artistic symbol and a creation of profoundly concentrated mental state. It cannot be enjoyed at the level of *waking* mind. In fact, all imaginative art, formal beauty, symmetry etc. yield joys of a dream. They are but externalized dreamy states.

The chant of classic music, the moving rhythm of dance, the dynamic quality in a painting we call harmony, and the most pathetic situation in the first-rate tragedies, all tend to produce a state of deep sleep (*सुप्तिः*). From this character of some important art-products the schools of Psycho-analysis have been led to suppose that all art-experience is infantile regression or introversion. Freud regards enjoyment in art-creations as a result of the wish-to-die, a desire to return to the primal state. Jung calls it incest-wish to return to the state of primeval matter (*materia*—meaning both mother and matter). No one denies that some art is of morbid nature and weakens the will. But in deep sleep, there is no general lowering of

life's tempo. It is a state of exhilaration without the wear and tear of waking mind's struggle for adjustment.

Then there is the sublime art of Vedic and Upaniṣadic songs, the religious painting and sculpture in mediaeval Europe and India. The religious artists, icon-makers and the architects of temples and churches sought, by means of cloud-kissing minarettes, arches and lines etc. to give form to the formless, to present through suggestive symbols the supersensible realities in the medium of the sensible. Such an art can be created and appreciated in Samādhi state. In fact, the artists here are the seers and saints.

Waking is the stage set for execution. In the midst of tensions here, there is the freedom of movement and action. For conception and creation, these tensions must cease and action be stayed. We create in dream, sleep and Samādhi, where the laws of tension are conducive to creation. These states are really induced by the artist. They require some sort of psycho-physical integration. In Samādhi, the integration of the mind, its re-ordinary and re-conditioning, are perfect from the aesthetic, ethical and scientific standpoints.

SHORT NOTES

The significance of Candragupta II's title Cakravikrama

By DASHARATHA SHARMA

ONE of the Gupta coins from the hoard recently unearthed at Bayānā (Rajasthān) bears the legend, *Cakravikramah*, and represents the king as receiving some divine gift from the god Viṣṇu.¹ The occurrence of the word *vikrama*, here has rightly led numismatists to assign the coin to Candragupta II who, as we know, bore also the titles, *Siṁhavikrama*, *Vikramāñka* and *Vikramāditya*, all of them emphasising the *vikrama* or prowess of this Gupta Emperor. But while the meaning of these appellations is clear, *Cakravikrama* is still something of a riddle. It must, of course, have a meaning, and a meaning, too, that would suit the scene depicted on the coin. A good help in understanding its true significance would perhaps be the following verse from the *Śiva-Mahimnaḥ-Stotra*:—

Hariste sāhasram kamalabali mādhāya padayor-
yadekone tasmin nijamudharannetrakalam !
gato bhaktyudrekaḥ parinatimasau cakravapusā
trayāñām rakṣāyai Tripurahara jāgarti jagatām

Here Śiva is the giver, and Viṣṇu, his devotee, the receiver of the gift of *Sudarśana-cakra*. And this *cakra* is no mere ornament. It is an ever-active weapon protecting the three worlds.² In the coin, we are discussing, Viṣṇu takes the place of Śiva. The devotee is Candragupta II who, in return for his great devotion, receives

¹ The coin has been illustrated and described by Dr. A.S. Altekar in the *Illustrated Weekly*, 22nd February, 1948.

² See lines 3 and 4 of the verse quoted above.

from Viṣṇu the Divine gift of *Vaiṣṇava* or *Sudarśana Cakra*, a gift most probably symbolising the idea that Lord Viṣṇu had been pleased to endow Candragupta II with a prowess (*vikrama*) and vigilance equal to that of his own *cakra*, so that he (Candragupta II) might efficiently discharge his duties as a *sārvabhauma* or *cakravartin*. Thus interpreted the coin obviously proclaims Candragupta II's *ekādhipatya* or universal sovereignty, but it proclaims equally well his profoundly devotional nature, sincere conviction that all that he had was a gift of God.³

³ Perhaps this is the idea conveyed by Candragupta II's title
देवश्री.

ESSENTIALS OF HINDU CULTURE*

By BHAGAVAN DAS

WITH the advent of Sva-rāja there has been a very desirable revival of interest among Hindus, (even many, not all, by any means, of those who have been educated in modern western ways of thought), in the traditional Dharma and the language in which it is embodied and expounded viz., Sanskrta, in the ancient Scriptures. (To some of these modern-educated the names of Manu and Vyāsa and Kṛṣṇa and *anathema maranatha!*). Hindi has been declared by the Bhārata Government to be the national language, Rāṣṭra-bhāṣā, of India. But there has been a growing demand, from many quarters of India and many sections of the Hindu public, that Sanskrta should be made Rāṣṭra-bhāṣā in place of Hindi. And at least one weekly and one monthly, within my knowledge, have been published in that language, in U.P., for some time now. In a way, no doubt, Sanskr̤t would be more acceptable to all the provinces (or States according to the new Constitution) of India than Hindi; because, some centuries ago, it was the common language of all India, understood by all the well-educated and learned everywhere; even as English during the last hundred years and even now. But it is a very difficult language, not easily learnt, and quite unfit for use by the general public. For that very reason it began to be replaced, since before Buddha's birth, by Pāli, Prākṛta etc., which have become gradually transformed into the four most important mother-tongues of the northern two-thirds of India, and even the four most important mother-tongues of South India, viz., Telugu, Kannada, Tamil,

* Address delivered on March, 19, 1950 in the Annual General Meeting of the Institute.

Malayalam, are full of Sanskrta words. Realising this, efforts are being made in several quarters to simplify it, by ignoring many of the rules of Pāṇini's grammar. Eg., a *Bharatiya-Vidyā-Pracāra-Samiti* has been established in Agra, a main object of which is such simplification.

But even if Sanskrta were revived, even if it came into wide use in the course of some decades, even if the impossible tasks of creating skt. equivalents for thousands of technical words of western science—knowledge of which will always remain indispensable for Indian professors and students—even then the problem would remain unsolved as to what exactly is Hinduism or rather Sanātana Dharma and what are the *Essentials of that Hindu Culture* which all (self-styled, brāhmaṇa) Paṇḍits as well as many others of us are very rightly wishing to revive. It is very necessary that all of us who are interested in the matter should make our own minds clear first, and then that of the general public as far as possible, as to 'What exactly is the specifically differentiating characteristic of what we call Hinduism, Hindu Dharma, Sanātana Dharma, or Ārya Dharma?'

Ask any one who calls himself a Hindu, literate or illiterate, even a Paṇḍit most deeply versed in Vedas, Smṛtis, Itihāsa-Purāṇa, Śāstras; he will not be able to give you a satisfactory reply.

Is it śikhā and sūtra, top-tuft (like that of Amerindians) and sacred thread? But children of even highest-and-holiest feeling brāhmaṇa have no śikhā till mundana, head-shaving sacrament, and no sacred thread till formal investiture with it, *upanayana*. Sannyāsis have neither. Also followers of the Sāma-Veda keep no top-tuft: viśi-khāḥ sāma-gāḥ. And there are Smṛti-texts which say 'gotra-cihnam Šikhā-karma, top-tuft is only a mark of the clan to which the wearer belongs; and, accordingly, it is worn in different ways, on different parts of the skull,

in different parts of India. Some Smṛtis say also that the sacred thread should be worn during performance of special rites and ceremonies, and need not be worn all day and night.

Is it belonging to one of the four castes? But there are no longer only four castes. Instead, there are some twenty-five hundred castes and sub-castes and sub-sub-castes, each exclusive of all others.

Is it knowledge of Sanskrta? Not one in ten thousand or even twenty-five thousand has it.

Any particular form of dress? Every State, every caste, every profession has its own. More, it has varied century after century in the same State and caste or sub-caste. The dress of the Banaras Pandit of today is very different from that of his grandfather a hundred years ago.

Is it belief in Vedas? Buddhists, Jainas, Sikhs, Tantrikas do not believe in them. The six *āstika* (believing) and six *nāstika* (non-believing) *darśanas*, views, philosophies, outlooks upon life and the universe, are well-known. But even among the *āstikas* (believers in a future life and world), Yoga, Sāṅkhya, Mīmāṁsā, Nyāya, Vaiśeṣika, do not believe in a personal God (though Nyāya and Vaiśeṣika are popularly and erroneously supposed to do so). Nor do any of these believe in Veda as word of God. Some of them believe in Veda but not in a personal God. Others, the reverse. Aśva-, go-, nara-medha, ceremonial sacrifice of horse, cow, man, have completely disappeared. The last horse sacrifice definitely known to history was performed by Emperor Samudra Gupta in Banaras some fifteen centuries ago. It is not known whether he performed it with all its horrible filthy obscenities or had them omitted.

Is worship of any particular form of deity such specific mark? There are hundreds of sects, each having its own object of worship.

Any particular *mantra*. There are over a score of *gāyatrīs* and scores of other *mantras*:

Is it any particular custom or practice? There are hundreds upon hundreds of different customs and practices in different castes and sub-castes and parts of the country, as to what to eat and what to not eat, from whose hand to take food and drink, whether to eat off metal dishes and cups or off only leaves, whether to put salt on the bare ground besides the plate or leaf holding other viands or put it also on plate or leaf, with whom to interdine or intermarry, whether father-in-law and son-in-law should see each others' faces or not, whether mother-in-law and daughter-in-law should see each others' faces or not, etc. Laws of inheritance and succession are very different in the *Strī-rājyas* of Malabar where matriarchate prevails, *narāṇam mātula-kramah*, sisters' son inherits. And so on and so forth.

If a careful investigation were made of such variations by a group of workers and result published, it would probably make a large volume of a thousand pages. It is all well worth doing. The new *Hindu Code Bill*—if passed as it stands, without substantial modifications, which is not very likely, though possible—will no doubt cause some change in these customs and practices and reduce, as is very desirable, the bewildering variety; but even then some will continue for long yet.

What then, in these circumstances, should be regarded as specific characteristic of Sanātana Dharma? In one sentence, it is *Samāja-Vyavasthā*, Socio-Individual Organisation of the Progeny of Manu, Tanzim-i-Jama'at-i-Bani-Adam, of men, Mānavas, Humans, Children of Adam, Adi-Manu, on the principles of *Varna-Dharma* and *Āśrama Dharma* viz., *Karmaṇā Varnah* and *Vayasā Āśramah*, as founded in and arising out of *Adhyātma Vidyā*, *A-dvaita Vedānta Philosophy* and *Psychology*. In

other words, four main general professions and occupations, viz., learned, executive, commercial, industrial, according to congenital vocational aptitude and temperament, and four main orders, student, householder, honorary unremunerated public worker, and renunciant *sannyāsī*.

This Science of Human nature, i.e., Nature of the Individualised self, and of Divine Nature, i.e., Nature of the Infinite, Eternal, Universal Self, Science of Jīvātma and Param-Ātmā, is expounded in *Upaniṣads*, which are probably ten thousand years old or more and *Bhagavad-gītā* which is a systematic abridgment of them and is five thousand years old. *Gītā* is part of Vyāsa's great epic *Mahābhārata*; and the Great War described in it by Vyāsa as eye-witness, was fought 3100 B.C. in round figures, according to latest up-to-date Indian scholars. And the Scheme of Human Organisation, very briefly indicated in *Gītā*, is expounded in detail in *Manu-Smṛti*, latest edition of which, as found in the current version, is between twenty two and twenty-five hundred years old by practically unanimous agreement of Indian as well as European Indologists. But Manu is mentioned in *Vedas* with reverence—*Yad vai kiñcana Manuh avadat tad Bheṣajam*, whatever Manu has said is panacea, is elixir; and his verses—some not found in the current version—are repeatedly quoted in *Mahābhārata*. He is also referred to and quoted in Vālmīki's *Rāmāyaṇa*. And traditions are current of a *Bṛhan-Manu-Smṛti* and also of *Mānava-Dharma-sūtras*, as part of *Vedāṅgas*. In fact, in some editions of *Manu-Smṛti*, diligent editors have collected in appendices, upwards of four hundred, not found in the current version, but found in *Bṛhan Manu* and other works, and quoted by post-Śaṅkara writers.

It has been the fashion among western orientalists to reduce the age of Indian Scriptures as much as possible, on the principle on which Bishop Ussher determined that

the World was created by God exactly 4004 B.C. Even such liberal-minded students of Indian Philosophy as Aldous Huxley, popular and versatile writer on many subjects, and as great an admirer of *Upanisads* as Schopenhauer, but far more apparatus for study of them than was available to Schopenhauer a hundred years ago, assigns to them no higher antiquity than 800 B.C. in his recent book, *Grey Eminence* (pub. 1949). But progress in astronomy, geology, physics, archaeology, evolutionary biology and other sciences has exploded good Bishop Ussher's view, and even devout Roman Catholics are ashamed of it. Buddha, twenty-five centuries ago, described the evils of the 'caste system', as it was current in his time, condemned the principles of *Janmanā Varnāḥ*, caste-by-birth, and endeavoured to reform it by restoring it to its primal original scientific basis of *Karmanā Varnāḥ*, vocational profession-by-worth and way of winning livelihood. His contemporary, *Mahāvīra Jaina* did exactly the same. In *Mahābhārata* also, the question is repeatedly discussed and decided definitely and emphatically in favour of *Karmanā*.

Incidentally, persons who are calling loudly for restoration of *Bhāratīya Sanskr̥tī* should consider what it was in the times of Kauravas and Pāṇḍavas—polyandrous marriage of Draupadī with five Pāṇḍava brothers; any amount of polygyny culminating in Kṛṣṇa's 'lawful' marriages with eight women, supplemented by sixteen thousand and one hundred concubines; alcohol-guzzling to such an extent that it caused internecine destruction of all the Yādavas; gambling with stakes of not only property but liberty and even wives, so that Yudhiṣṭhīra lost Draupadī to Duryodhana, whereupon the latter's brother Duśsāsana promptly dragged her by her hair into the *rāja-sabhā* and began pulling off her *sārī* to make her completely naked; while all the chivalrous knights, even Bhīṣma and Droṇa, were looking on without interfering. Even Sītā vows of-

ferings of a thousand jars of alcohol each to Gangā and Yamunā if she returned safely with husband and brother-in-law to Ayodhyā. Polyandry prevails still in Jaunsar Bawār (Dehra Dun District); girls were being sold openly in the hills; wives were being exchanged or sold publicly during a fair held annually at Sipi near Simla. And so on. Steps have been and are being taken by the U.P. and East Punjab Governments to stop these doings now.

To return to the question of *Karmaṇā* versus *Janmanā*.

Aitareya Brāhmaṇa, *Taittirīya Upaniṣad*, and other ancient scriptures mention almost a dozen different forms of government, autocratic monarchy, constitutional monarchy, diarchy, republic, *gana-rājya*, *sangha-rājya*, etc. But the form of society has remained the same throughout, under them all, i.e., four main professions in collective life and four stages in individual life.

The opening verses of *Manu-Smṛti* begin with a dramatic but very significant myth. They say that the pimeval Ṛsis, sages and seers, reverently approached Manu, Primal Progenitor of those Ṛsis and of the Human Race, and requested him to teach to them the *dharma*s, right-and-duties, of the four professions and four stages. They also stated the reason why they asked him and none else: 'Because thou alone knowest the meaning and Purpose of Life and the object of the supreme in periodically creating and destroying these countless worlds'. Response to the request is the Scheme of Organisation of the Human Race, without which human beings cannot achieve the Fourfold Purpose of Life, viz., Dharma, Artha, Kāma, and Mokṣa. The reason for requesting Manu and no other indicates the A-dvaita Vedānta Philosophy and Psychology on which the Scheme is firmly founded.

Later on *Manu Smṛti* states:

ध्यानिकं सर्वं एव एतद् यद् 'एतद्'—अभिशब्दितं;
नहि अनध्यात्मवित् कश्चित् क्रिया-फलं उपङ्गतुते।

'All this universe which is indicated by the word *This* is but Ideation of the Supreme Self. He who knoweth not the Nature of that Supreme Self, being ignorant of the Meaning and Purpose of life, cannot bring any action to fruitful issue; for he will not be able to guide his own and others' lives righteously, duteously, purposefully.' Such ignorance is the one sole cause of the aweful failure of the rulers, leaders, teachers of all the nations and countries of today, to establish 'peace on earth and goodwill among men'.

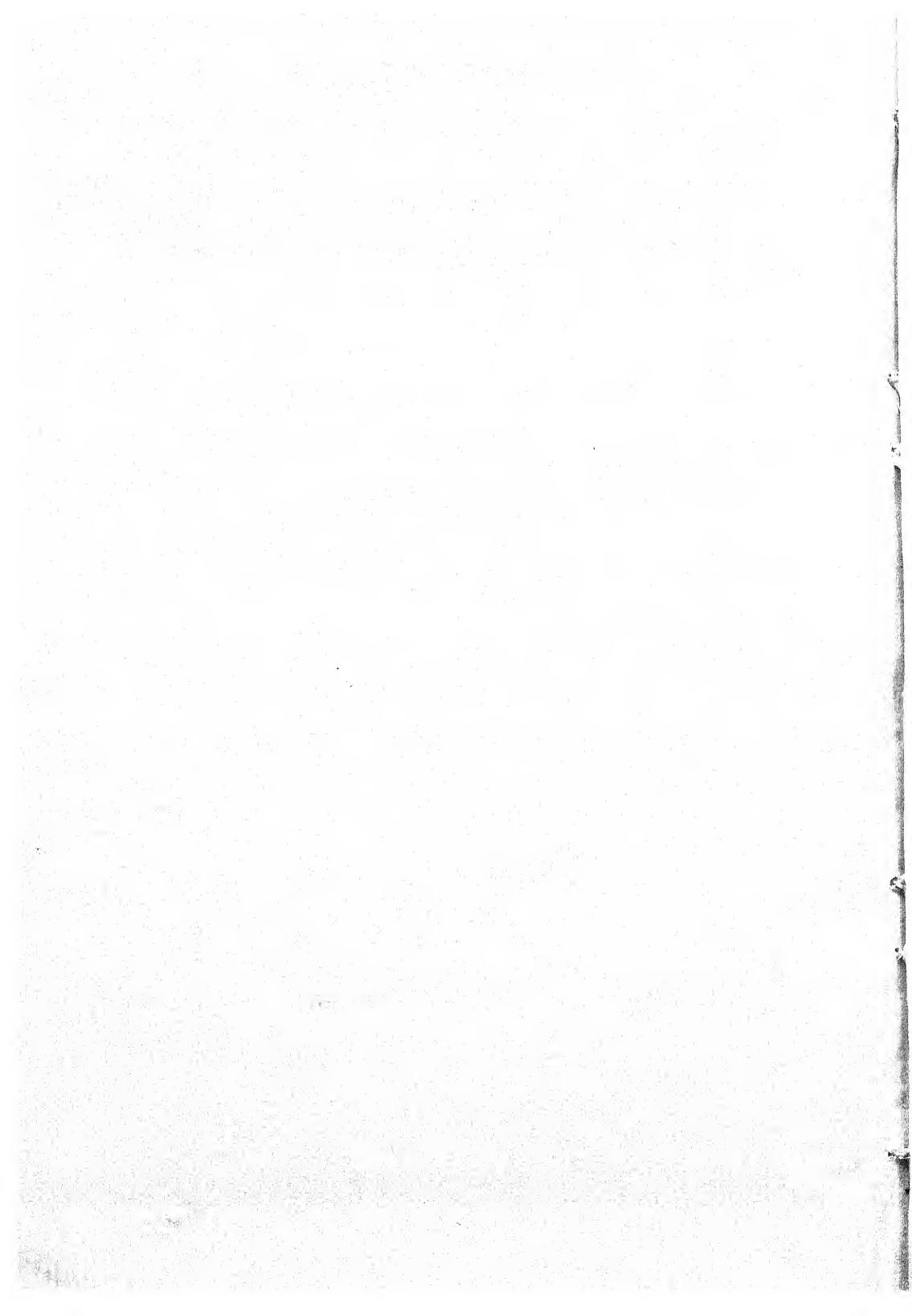
I see that Dr. Radhakrishnan, Ambassador of our Indian Republic to Russia, when presenting fresh credentials to the Vice-President of U.S.S.R., Comrade Mikhael Grechukha, on 5th March, said, : "We face our problems with the wisdom of the ages as the fervour of youth". I, for one, to my profound sorrow, see much "fervour of youth" and very alarming fervour too, but no sign at all of "the wisdom of ages", in dealing with our problems. Absence of that wisdom makes the fervour positively dangerous. In fact it has already resulted in deplorable manifestations of several sorts, communists' crimes, socialist blunders, communal riots and murders etc.

The ignorance is by no means confined to India and Pakistan. It is widely prevalent in Russia, China, U.S.A., to mention only the bigger countries. If only a little of the Indian Ancient "Wisdom of the ages" were imported into their activities by Indian and Pakistani rulers, and also by those of the other three countries mentioned, principally Russia—for the fate of the two is now inextricably bound up with that of the three—then indeed *all* the problems that are agonising Mankind today would be solved satisfactorily, so far as is humanly possible. For, complete abolition of all pain and evil is impossible, is, in fact, against the Law of Polarity, of Duality, of Pairs of Opposites, *Dvam-Dvam*, which pervades and governs all

Nature; and only reduction of them, i.e., minimisation of misery and maximisation of happiness, in a given space for a given time is possible.

In this way may be established, for a few hundred years at least let us hope, the longed-for " peace on earth and good-will among men."*

* More on this subject can obviously not be said in this paper. If any one happens to become interested in the subject, he may pursue it in my many books, small and large, Hindi, Sanskrit, and English, which I am ashamed to be compelled to mention, very imperfect as they are, in the lamentable absence of better ones.



Proceedings of the Annual General Meeting of the General Council of the Ganganatha Jha Research Institute, Allahabad.

The Annual General Meeting of the General Council of the Ganganatha Jha Research Institute was held in the Institute Building on Sunday, March 19, 1950 at 5 p.m. In the absence of the President—Dr. Bhagavan Das, the Vice-President Dr. Amaranatha Jha took the chair.

The following members were present: Dr. Amaranatha Jha (in the chair), Prof. A. C. Mukerji, Dr. B. R. Saksena, Shri R. C. Tandon, Dr. B. P. Saksena, Shri Shamsher Bahadur, Pandit Debi Prasad Shukla, Shri Vibhutinatha Jha, Shri B. N. Banerji, Rai Ram Charan Agarwal, Dr. P. K. Acharya, Dr. Ishwari Prasad, Pt. K. Chattopadhyaya, Shri M. K. Ghose and Dr. Umesh Mishra.

After the minutes of the last Annual Meeting were read and confirmed the meeting passed a condolence resolution at the sad death of Mr. Naim-ur-Rehman one of our Ordinary members. The Secretary then read out the Annual Report which is printed elsewhere in the journal. It was adopted.

Dr. B. P. Saksena made a suggestion that the Proceedings of the meeting and also the Annual Report should be written and published in Hindi. But it was pointed out by the Chairman that as these were published in the Institute Journal intended for the readers in India and abroad, the suggestion could not be accepted. In the unavoidable absence of the Treasurer, the Secretary presented the Statement of Accounts and the Estimated Budget for the year 1950-51, which were recorded and adopted respective-

ly after some discussion regarding the low salary paid to the Pandit of the Manuscript section.

After this the Chairman made the following remarks : The Budget Estimate may be approved with the direction to the Executive Committee that the expenditure should not exceed the income. The only source of income is from capital investment which is just enough for the publication of the Journal. There is no certain income out of which the establishment can be paid.

After this the meeting recorded a resolution expressing thanks to the Governments of Orissa and West Bengal for their grant of Rs. 1,000/- and Rs. 2,500/- respectively. The meeting also expressed its thanks to the Government of U.P. and expressed the hope that the University Grants' Committee's recommendations for the grant to the Institute should be accepted.

As usual the Committee resolved to request the Accountant General, U.P. to depute an officer to audit the accounts of the Institute for the next year.

Dr. Bhagavan Das, the President of the Institute had kindly accepted to address the members of the Institute. But due to his old age it was not possible for him to attend the meeting and address it. So the address written out by him (which is published elsewhere) was read out by the Secretary.

There being no other business the meeting was declared closed with thanks to the chair and the members.

ANNUAL REPORT OF THE GANGANATHA JHA RESEARCH INSTITUTE, ALLAHABAD.

On behalf of the Executive Committee of the Ganganatha Jha Research Institute I present the Annual Report for the year ending on March 31, 1949. During the year under review the most important work has been the construction of a wing of the Institute Building in which we have all gathered today. For full six years we enjoyed the hospitality of the authorities of the Hindu Boarding House for which we are most grateful. Since coming to our own building our responsibilities and needs have increased. Visitors come to gather information on various problems and topics and also to consult important books and manuscripts. This is one of the most important purpose of an Institute which should always be ready to supply such information as in the ordinary course one cannot get elsewhere. We do not lend books or manuscripts; scholars are eager to consult them in the Institute and also to get transcripts of manuscripts at their own cost. For all this we need an up to date equipment and also a highly competent research staff. It is a pity that there is no library where all the published books on Indology can be had. I have made representations to the Ministry of Education, Government of India to make such alterations in the law by which some institutions in the country should get all the publications free of cost. For a big country like India there should be at least *five* places, as for instance, Calcutta, Madras, Delhi, Allahabad and Poona, where an up to date library should exist. I do not know what effect my representation will have, but it would have been much more effective had some members of the Parliament taken up this question.

Since we came to this building we have been able to classify and catalogue our books. Proper cards have been prepared. We maintain a complete Accession Register. Card Cataloguing of Manuscripts is also in good progress. After it is complete we hope to take up a descriptive catalogue of Manuscripts. Even now one can easily see what a rich collection of Manuscripts we have, some of which are indeed rare. But the Collection of Manuscripts and their preservation are both costly and difficult. Every effort is being made to look after them with as great a care as possible.

As members will see we have constructed only one wing so far with two rooms on the ground floor and two on the first floor. This alone has cost us Rs. 35,342/8/- . Of this, the U.P. Government have donated Rs. 15,000/- only and the rest has been spent from our own funds. Besides, we have spent over one thousand on furniture and other equipment. We have also made arrangements for constructing other portions of the building and as soon as we get further grants we shall start it. Even as it is we need very badly closed shelves for keeping manuscripts.

All this needs money. It is discouraging that we have had practically no donations except the above mentioned grant from the U.P. Government and Rs. 1,000/- from the Government of Orissa for which we are thankful to both. Dr. Amaranatha Jha continued to give us a research scholarship. The U. P. University Grants' Committee visited our Institute in July last and was very much impressed with what we have done so far for the advancement of knowledge. It seems the Committee has made recommendations for both recurring and non-recurring grants to the Government. The Secretary approached the Minister of Education, U. P. Government and also the Secretary to the Ministry of Education, Government of India personally and has sent representations to them. We

hope the response will be satisfactory. The conditions in the country, however, have so deteriorated that in spite of our individual efforts no help has so far been received. It is needless for me to remind our Patrons and all those who are interested in the studies of Indology that without their help and encouragement the Institution cannot grow. It is they who can realise the importance of this Institute. History shows that it is their munificence which alone is responsible for the existence of big public institutions in the country. Who else can preserve the glorious heritage of our country of which every one of us is so proud? We need public sympathy and encouragement from those who realise the importance of our activities. We are sure when they will see that we have done so much work, they will never let this work suffer for want of funds.

Membership

The total number of Ordinary Members of the Institute on the 1st of January 1950 was 84 like the previous year. The number of Life Members was 85 as against 82 of last year, and that of Benefactors 20 as against 19 of the last year. The total number of all the members of the Institute at present is 209. Two ordinary members have dropped during the year.

Meetings

We had four meetings of the Executive Committee this year and most of the other business was transacted by correspondence.

Publications

During the year under review we have published Part IV of Vol. V and the first part of Vol. VI containing 403 pages of our Quarterly Research Journal. Due to the difficulties of the Press we have not been able to bring our

Journal up to date in spite of all our efforts. I am sorry to inform our members of the unusual delay in the publication of the *Sanskrit Documents*. The delay is due to the retirement of Dr. S. N. Sen from the Directorship of the National Archives of India; he was the General Editor. But now we are much more hopeful because the only portion which is in the Press is a short Index. We have made some selection of good and rare works for publication, but lack of funds stands in the way of our undertaking their publication.

Additions to the Library

More than fifty books have been presented during the year and some have been purchased also for the use of our Research Scholars. The manuscript section has been very much enriched. More than 200 manuscripts have been purchased this year, and I am glad to find that some of them are very important and rare.

Since our coming to this new building the Institute remains open from 12 Noon to 6 p.m. A Curator has been temporarily appointed. We have ordered for Steel shelves for keeping printed books and as soon as we get them, it will be possible for us to make better arrangements of our books which are still scattered in so many places at present. But for want of funds we have not been able to purchase closed shelves for keeping manuscripts. This again is one of our pressing needs. Manuscripts require more space and greater care.

Research Scholarship

We had, as members already know, three research scholars. Their term is now over. Shri A. S. Nataraja Ayyar, M.A., L.M., of Madras was working on '*Mīmāṃsā Rules of Interpretation*'. I am glad to inform the members that the work is now complete. It covers some

800 pages of Foolscap size in manuscript. He has worked under the guidance of Mm. Dr. Umesha Mishra, the Secretary of the Institute. The Executive Committee on the proposal of the Secretary requested Dr. Sir S. Varadachari, Retired Judge, Federal Court, to scrutinise the work of Shri Nataraja Ayyar, Dr. Varadachari was kind enough to take the trouble of going through it and has given a good report on the work. The term of Shri Ayyar expired on December 31, 1949 but he has been appointed temporarily to look after the Library. The period of the other two scholars, namely, Shri Daksinamurti Shastri and Virendra Acharya is also now over and the work they did, is preserved in the Institute. All this has to be now published for which we need funds.

The Executive Committee proposes to award the next scholarship for research in Buddhist Philosophy based on original texts, and we shall take necessary steps to appoint a really qualified scholar before long.

This is in brief a survey of the activities of the Institute during the year under report. Now, it is my pleasant duty to express my gratitude to all those who have helped the Institute in different capacities—contributing articles, presenting books, giving donations and so on. I hope they will continue their cooperation in future.

List of Journals received in Exchange

1. Journal U. P. Historical Society, Lucknow.
2. Journal Adyar Library, Madras.
3. Journal of Indian History, Madras.
4. Bulletin of the Deccan College, Post-Graduate Research Institute, Poona.
5. Main Current of Modern Thought, U.S.A.
6. Govt. Oriental MSS. Library, Tirupati.
7. Annals of the Bhandarkar Research Institute, Poona.

8. Journal of the Greater India Society, Calcutta.
9. Journal of the Bihar Research Society, Patna.
10. Vishva Bharati Quarterly, Shantiniketan.
11. Jain Gazette, Lucknow.
12. Prabuddha Bharata, Calcutta.
13. Journal of the Andhra History and Culture Guntur.
14. Bharati Bharatiya Sanskritic Vidyapitha Journal, Nagpur.
15. Journal of the Oriental Research, Kuppuswami Shastri Research Institute, Madras.
16. Astrological Magazine, Bangalore.
17. Journal of the Rama Varma Research Institute, Trichur.
18. Journal Bombay Branch of the Royal Asiatic Society, Bombay.
19. Journal of the Kamarupa Anusandhana Samiti, Gauhati.
20. Journal of the Venkateshwara Oriental Research Institute, Tirupati.
21. Journal of the Bengal Branch of the Royal Asiatic Society, Calcutta.
22. Journal of the Royal Asiatic Society of Great Britain and Ireland, London.
23. Journal of the Royal Society of Arts, London.
24. Journal of the American Oriental Society, America.
25. Journal of the Andhra Historical Society, Rajmundry.
26. Journal of the Mythic Society, Bangalore.
27. Journal of the Gujarat Research Society, Ahmedabad.
28. Jain Antiquity, Arrah.
29. Journal of the Music Academy, Madras.

30. Journal of the Bharata Itihasa Samshodhaka Mandala, Poona.
31. Journal of the Oriental MSS. Library, Trivandrum.
32. Indian Culture, Calcutta.
33. Aryan Path, Bombay.
34. Journal of the Bharatiya Vidya Bhavana, Bombay.
35. Archaeology in India, Delhi.
36. The Suddha Dharma, Madras.
37. Bulletin of the New York Public Library, New York.
38. Maharaja's Sanskrit College Patrika, Mysore.
39. Indian P. E. N., Bombay.
40. Journal of the Sardul Rajsthana Research Institute, Bikaner.
41. The Library of Congress Quarterly Journal of Current Acquisitions, Washington.
42. University of Ceylon Review, Ceylon.
43. Journal of the Kaling Historical Research Society, Orissa.
44. Silpi, Madras.
45. The Poona Orientalist, Poona.
46. Maruf.

BALANCE SHEET FOR 1948-49

INCOME		EXPENDITURE		ASSETS	
	Rs. a. p.		Rs. a. p.		Rs. a. p.
Life Membership	... 30 6 0	Research Scholarship	... 21,55 0 0		
Annual Membership	... 640 0 0	Book Binding	... 153 2 0		
Donations	... 13,063 0 0	Cataloguing	... 60 0 0		
Sales account	... 339 4 0	Building Expenditure	... 1,872 1 0		
Interest account	... 2,163 0 0	General Postage	... 40 14 0		
		Journal account	... 2,817 12 0		
		General Expenditure	... 1,324 4 10		
		Surplus income over Expenditure	... 7,812 11 8		
Total	... 16,235 14 0	Total	... 16,235 14 0	Total	... 153,272 10 3
LIABILITIES					
Due Expenditure	... 265 0 0	Almirah	... 284 0 0		
Surplus income over Expenditure on 1st April 1948	... 1,45,194 14 7	Mss. and Books	... 581 0 0		
Surplus income over Expenditure on 31st March 1949	... 7,812 11 8	Advance account	... 4,200 0 0		
		Securities account	... 1,37,529 13 1		
		National Certificates	... 1,500 0 0		
		Cash at Bank	... 9,162 7 2		
		Cash in hand	... 15 6 0		
Total	... 1,53,272 10 3	Total	... 153,272 10 3		

Sd. GOPI NATH,
Auditor.

Sd. A. SIDDIQI,
Treasurer.

UMESHA MISHRA,
Secretary.

FINANCIAL ESTIMATE FOR 1949—50.

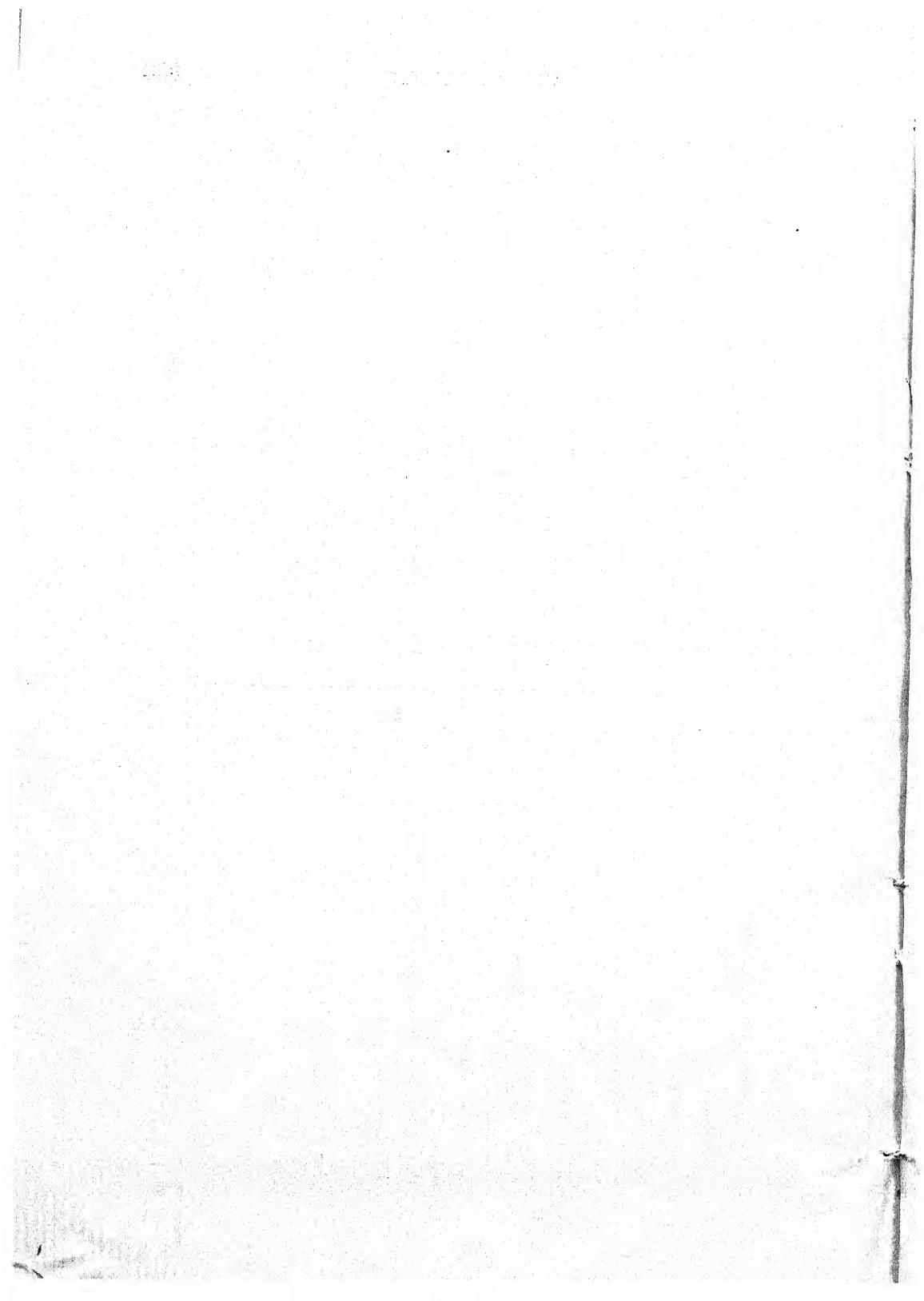
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INCOME		Rs.	EXPENDITURE		Rs.
1. Donations	...	20,000	1. Pandit	45/-/- P. M.	...
2. Govt. grant	...	10,000	2. Clerk	30/-/- "	...
Bihar Govt.	5000	...	3. Peon	30/-/- "	...
U. P. Govt.	5000	...	4. Chaukidar	15/-/-+15 D. A. from July 1949	...
3. Life Membership	...	600	5. Publication of the Journal	...	4,000
4. Annual Membership	...	1,000	6. Scholarship	...	2,400
5. Nonrecurring grant for Building from U.P. Govt.	...	75,000	7. Purchase of books	...	1,500
6. Interest on Securities	...	3,500	8. Purchase of MSS.	...	1,000
7. Sales of Journal etc.	...	300	9. Postage	...	100
8. Donations for Research Scholarship from Dr. Amar Nath Jha	...	780	10. Binding of books and Journals	...	300
		<u>1,11,180</u>	11. Cloth for binding MSS.	...	100
Interest on the Reserve fund invested	...	4,000	12. Publication of books	...	5,000
Total	...	<u>1,14,580</u>	13. Furniture	...	1,000
			14. Contingencies	...	100
			15. Auditor's fee	...	50
			16. Building with equipment	...	95,000
			17. Special grant to purchase Tibetan Tanjur	...	2,500
					<u>1,14,580</u>

UMESHA MISHRA
Secretary

Sd. A. SIDDIQI
Treasurer



REVIEWS OF BOOKS

STUDIES IN THE PURĀNIC RECORDS ON HINDU RITES AND CUSTOMS by Dr. R. C. Hazra, M.A., Ph.D., Lecturer in Sanskrit, University of Dacca. Published by the University of Dacca; p. 367, 1940.

The book under review is a thesis approved for the Degree of Doctor of Philosophy in the University of Dacca. It consists of two parts. The first part deals with the Major and the Minor Purāṇas and the chronology of the Purānic chapters on Hindu Rites and Customs while the Second Part is divided into five sections: (1) The Hindu Society before 200 A.D. and the Purānic Rites and Customs in the First Stage of their development; (2) The Hindu Society from the 3rd to the 6th cen. A.D.; (3) Brāhmaṇical Elements in the Purānic Teachings; (4) The Purānic Rites and Customs as influenced by the Economic and Social Needs of the Sacerdotal Class; and (5) Absorption of Tantricism by the Purānic Rites and Customs. Besides, there are two Appendices, Bibliography and Index.

Dr. Hazra has done very useful work on the studies of Purāṇas and Upapurāṇas. His critical outlook and investigations have been always a matter of great satisfaction. The present work is also the result of his hard labour and fruitful researches. He has clearly brought out the immense importance of the study of the Purāṇas in various aspects, particularly the Rites and Customs. It is a matter of great satisfaction that Dr. Hazra has based all his conclusions on the study of original sources.

The subject is so vast, the resources are so extensive and difficulties in getting the correct version of the texts are so innumerable that a single volume like this is not at

all sufficient to present all the aspects of the topics easily. But in spite of this, the achievements of Dr. Hazra are very praise-worthy. He has handled the topics very carefully. His method of expressing the results of his researches is quite interesting and convincing. I am sure this volume will create an interest in the minds of its readers for a more extensive study of the Purāṇas.

WRITERS IN FREE INDIA : published by the P. E. N. India Centre; 22, Narayan Dhabolkar Road, Malabar Hills, Bombay 6; pp. 256; Rs. 5/-.

The volume under review while recording the proceedings of the 2nd. All-India Writers' Conference held at Benares in 1947, gives a critical analysis of some of the problems which face some of the authors in India today as well as a survey of the various Indian literatures between 1945 and 1947. The ideals of the P.E.N. being what they are, it was natural that, among others, it should discuss such problems as "The Cultural Unity of India", "Applied Culture", "The Attitude of Classical and Modern Writers towards fundamental values of Life," "Freedom of Expression" and "Writers Responsibilities in Modern India". These are indeed the issues which face every author in India today—the more so because the partition and subsequent cultural crisis have raised grave doubts in the minds of the writer about the use of writing and the themes on which he should write. Shri Atulananda Chakravarty's paper on "Applied Culture" is especially enlightening in this regard as his emphasis is on the creation of "a mental atmosphere that may engender a better human behaviour and render the mosaic of human society more beautiful, more cohesive, more co-operative, more communicative". Herein would lie the ultimate salvation of the bewildered writer; in the extent to which he can

extend the borders of culture and infuse it in common life. This in truth is also the ideal of the P.E.N. and it is a pity that the other discussions have now and then forgotten this fact. Otherwise, the debate on the problem of value would not have ended merely with an emphasis on the creation of emotion or of beauty or the one on 'writers' responsibility should not have concluded on an entirely subjective level.

The second part of the volume is also a work of unequal merit and emphasis, and while there are some surveys which seek to outline the tendencies with a bare sprinkling of names, others simply give a catalogue of books and their authors. The result is that while Bengali appears, from the survey, not to be a virile literature, Sanskrit seems to be a language that is being written all round. Again, some of the surveys betray an attempt at over-rating contemporary authors, the most glaring of which is Dr. Iyengar's review of Indo-Anglian literature which gives a rather exaggerated account of our success in English writing. It would be surely better if, while getting such surveys prepared for future conferences, a board of editors sit together and outline the scope and manner of every record so that emphasis and description are equally distributed between the various accounts. It would be also better if the editor would print the other papers published elsewhere to make the proceedings really complete.

Even then, "Writers in Free India" will be an attractive volume for all authors and those interested in the literary work done in India. The Indian P.E.N. must be thanked for publishing such a volume.

AMAR MUKERJI.

EVOLUTION OF SONGS: Shripada Bandopadhyaya; Vani Mandir, Bharatiya Sangit Sahitya Prakashak, Premnagar, Sabzimandi, Delhi; pp. 120; Rs.3/6/-.

While written with the laudable intention of publicising the art of Indian music, the volume unfortunately is full of so many mistakes of fact and theory that the space at our disposal prevents us from pointing out in great details. Moreover, Shri Banerji seems to be over-charmed by a set of adjectives which he throws about so indiscriminately that they lose all their sharpness and prevent us from forming a real estimate of the musicians he has spoken about. The arrangement is also faulty and creates a lot of confusion as when the author while narrating the life of Dilipchandra Dwivedi suddenly starts narrating the affairs of the College of Indian Music Baroda.

All such inaccuracies of method and detail make "Evolution of Songs" a bad book, in spite of the material that it contains. Some of the inaccuracies are indeed misleading and one is really exasperated to look into the appendix which tries to list all the names of the artists and the art-critics. Such books, instead of doing any service to the cause of music, do it harm and the author is strongly advised to revise the entire material and write it out with a more strictly scientific attitude. Otherwise, the book would definitely fail in the purpose with which it has been written.

AMAR MUKERJI

SOME ASPECTS OF EDUCATION IN ANCIENT INDIA.—Dewan Bahadur K. Krishnaswami Rao Endowment Lectures in the University of Madras by Dr. C. Kunhan Raja, Adyar Library, Madras, 1950. Pages ix and III. Price Rs. 2-8-0.

Dr. C. Kunhan Raja delivered two lectures at the

above foundation of the Madras University and are now published as No. 73 of the Adyar Library Series.

The Professor has laid emphasis upon the continuity and unity of tradition relating to education from the early Vedic times to even recent times through the period of the Brāhmaṇas, the Āraṇyakas, the Upaniṣads, the Sūtras and Smṛtis. The Vedic culture could be summarised in two words *Dharma* and *Brahman*; and these have developed as the philosophical systems of India. The theory of the three natal debts and the Brahmacarya āśrama were specially prescribed for the preservation and continuance of the cultural traditions of India. The convocation address at the end of the *Taittirīya Upaniṣad* and the advice of the king to the would-be appointed prince in *Bāṇa's Kādambarī* are valuable even today. The book is very useful and gives a pleasant reading and instruction to young graduates of the present day.

—A. S. Nataraja Ayyar.

EDICTS OF ASOKA (Priyadarśin), with English translation by G. Srinivasamurti and A. N. Krishna Aiyangar and an introduction by K. V. Rangaswami Aiyangar. Adyar Library, Madras, 1950; pages xlvi and 147. Price, boards Rs. 2; cloth Rs. 3.

The Adyar Library should be congratulated for this handy and handsome edition of the Edicts of Aśoka in the original Prākṛt with a Sanskrit chāyā, transliteration and translation into English with an elaborate introduction from the pen of the great historian Sri K. V. Rangaswami Iyangar.

Aśoka ruled an empire bigger than the British Empire in India and was the most remarkable and imposing of the rulers of the country. His edicts serve for the instruction of the future generation in Dharma till the end of

the aeon (Kalpa). Aśoka organised a system of foreign missions which permanently determined the religious history of a large portion of the world. The substance of his edicts emphasises the respect for the absolute unconditional right of the meanest animal to retain the breath of life until the last moment permitted by nature; and along with reverence to elders and superiors and truth, the toleration and sympathy for the belief and practices of others was laid down as a fundamental duty. He considered the welfare of the world as the highest duty and all his subjects were his children.

—A. S. Nataraja Ayyar.

NEHRU ABHINANDAN GRANTH: A Birthday Book. Presented to Shri Jawaharlal Nehru, Prime Minister of India on completion of his sixtieth year, Nov. 14, 1949. Published by Vishwanath More of the Aryavarta Prakashan Griha, 47, Muktarambabu Street, Calcutta 7. Price Rs. 30.

Unlike the usual birthday-books presented to political leaders, the one under review contains much that may interest the scholarly world too. There are thoughtful articles on History, Art, Politics, Literature, Modern Indian Languages, etc. and a translation of a selection of original writings in different languages of India written for this volume. The volume is worthy of an honourable place on the shelves of an art-lover (there are some 76 plates independently given of distinctive Indian paintings, some of which had not seen the light of day so far indicating of cultural heritage of the people of our country) as well as a Nehru-enthusiast. There is a valuable bibliography of books and articles by and on Pandit Nehru in English and in the principal Indian languages.

DARBHANGA : By Dr. Jayakanta Mishra, Published by the Local Secretary, XIV Oriental Conference, University of Allahabad, Allahabad. Price Rs. 1/8/-, 1948. (Along with a SOUVENIR containing illustrations from social and cultural life of Mithila. Rs. 1/8/-, 1948).

"Mithilā is perhaps the only part of India which has been able to preserve a continuity in the evolution of Bhāratīya Saṅskṛti from the days of the *Rgveda Samhitā*." The present booklet is a small introduction to its chief city, viz., Darbhanga. It contains a brief account of Mithilā and her culture, and a select list of historical and cultural sites in Mithilā. While we recommend this to interested readers, we cannot but express our disappointment at the non-publication of a more comprehensive historical account of Mithilā and her life prepared by the XIV All-India Oriental Conference which we hope will now be "published in due course."

—A. S. Nataraja Ayyar.

PROCEEDINGS OF THE FOURTEENTH ORIENTAL CONFERENCE VOL. I. Published by Mm. Dr. Umesha Mishra, M.A., D.Litt., University of Allahabad, Allahabad. 1949. Price Rs. Five. Pages 300+iv.

The Darbhanga session of the All-India Oriental Conference was unique in the annals of scholarly gatherings in recent times on account of the systematic and fullfledged participation of traditional Indian scholars in academic discussions of Sanskrit learning. As Mithilā (of which Darbhanga is the modern capital) has been for centuries the home of traditional Sanskrit scholarship, these attracted a large share of attention. If the organisers of the conference had taken the cue from this session and had encouraged more and more active association of the tradi-

tional with modern scholarship it would have done a lot of good to both. While we must respect and learn the depth, the thoroughness and the singleminded selfless devotion to the cause of scholarly pursuit (even in its decadent aspect) among the traditional Pandits, we cannot help thinking that they have to be awakened out of their listless stupor, their almost self-effacing complacency, their "stay-where-you-are" attitude and their lack of confidence and even enthusiasm in pursuing their studies beyond the trodden and easily accessible limits. They must needs be reformed. They have to learn by contact with modern scholars, the critical and historical approach, the efforts to understand and go beyond the easily accessible limits and a more organised sense of research. The type of essays written for some of the *Pandita Parisad* sections reveal this, whereas quite a few of them deserve serious notice of the highest and most academic brains of the world of Oriental Scholarship.

For the rest, these proceedings contain the usual kind of stuff, except if it be the most valuable appendix on *XXI International Oriental Conference* by Dr. R. N. Dandekar who had attended it along with Dr. Suniti Kumar Chatterji, Mm. P. V. Kane and Dr. S. Radhakrishanan—which may be recommended to all interested in knowing what Oriental Scholarship is doing now in Europe.

—A. S. Nataraja Ayyar.

BOMBAY : Story of the Island City. By A. D. Pusalker and V. G. Dighe. Published by the Local Secretary XV All-India Oriental Conference, Town Hall, Bombay 1., 1949. Price Rs. 3. Pages 125.

While this booklet was prepared for members and delegates to the *XV All-India Oriental Conference*, it may well serve as handy historical introduction to the general

reader. It is based on standard works on the subject and has an added value in that it has devoted a whole chapter to a select list of books on Bombay. An item of interest to Oriental scholars is the section on Research Institutes in Bombay.

CANDRALEKHA by Rudradāsa (A drama in Prākṛt). Edited along with Sanskrit chaya, Critical Introduction, Notes, Appendix, Glossory etc. by Dr. A. N. Upadhye. Published in the Bharatiya Vidya Series, Bombay. Pages 66+96. Price Rs. 6. 1945.

This is a "welcome addition to the published Prākṛt literature, especially when there has been such a deplorable lack of Prākṛt plays belonging to the Saṭṭaka type which has been all along illustrated only by the *Karpūramāñjarī*." The author of this play flourished in about 1660 A.D. The learned editor has given an elaborate critical introduction, in which as well as in the appendix he also discusses the saṭṭaka as a type of drama in the background of the evolution of Indian drama. With the growing importance of modern Indian languages, it is but meet that more intensive study and extensive publication of Prākṛt works should be undertaken. The editor deserves every thanks for his pains, but needs to be emulated except in the rather unnecessary repetition of known facts.

COMPARATIVE AESTHETICS—INDIAN AESTHETICS, Vol. 1.
By Dr. Kanti Chandra Pandey, M.A., Ph.D. D.Litt.,
M.O.L., Shastri; Sessendi Raj Reader, Lucknow
University. Published by the Chowkhamba Sanskrit
Series Office, Banaras, 1950. pp. xxii + 486.
Price Rs. 16/-.

The book under review is published in the *Chowkhamba Sanskrit Series Studies* Vol. II. It is a portion of the

Thesis approved for the degree of D.Litt. in Philosophy by the University of Lucknow. Dr. Pandey is already known to the scholarly world for his work on *Abhinavagupta : An Historical and Philosophical Study*. The present Volume also is mainly concerned with the presentation of 'Abhinavagupta's Theory of Aesthetics against the background of the History of Aesthetic thought in India and in proper setting of the system of the monistic Šaiva Philosophy of Kashmir, as propounded by him in his *Īśvarapratyabhijñā-vimarśinī* and *Īśvarapratyabhijñā-vivṛti-Vimarśinī*.' Though the study of Aesthetics in India has been so important, yet it has not much attracted the attention of modern scholars. This may be due to the somewhat difficult nature of the subject. The scope of Aesthetics is vast and variegated. A comprehensive study of the subject has been a great desideratum. I am glad that Dr. Pandey has taken up this subject and has planned a comprehensive history of it.

The work under review is its first volume. It contains seven chapters dealing with (1) History of Indian Aesthetics, (2) The Šaiva Basis of Abhinava's Aesthetics, (4) Abhinavagupta's Theory of Meaning, (5) Mahima Bhatṭa's criticism of Dhvani and a reply, (6) The technique of Sanskrit Drama, and (7) Aesthetic currents in poetics.

All the topics have been critically and chronologically dealt with. The author has explained the facts in a lucid and interesting manner. His exposition is quite good. I am told that the next volume of this book is also ready. I congratulate Dr. Kanti Chandra Pandey for this very useful and scholarly work.

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ASIATIC JONES. The Life and Influence of Sir William Jones.

A STUDY OF VĀSTUVIDYĀ and CANONS OF INDIAN ARCHITECTURE by Dr. Tarapada Bhattacharya, M.A., D.Litt.

ALAṄKĀRA SAMGRAHA of Amṛtanandayogin,

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